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The Pacific.

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Enfoldings.

The snow-flake that softly, all night, is whitening tree-top and pathway;
The avalanche suddenly rushing with darkness and death to the hanlet.

The ray stealing in through the lattice to waken the day-loving baby;
The pitiless horror of light in the sun-smitten reach of the desert.

The seed with its pregnant surprise of welcome young leaflet and blossom;
The despair of the wilderness tangle, and treacherous thicket of forest.

The happy west wind as it startles some noon-laden flower from its dreaming;
The hurricane crashing its way through the homes and the life of the valley.

The play of the jetlets of flame when the children laugh out on the hearth-stone;
The town or the prairie consumed in a terrible, hissing combustion.

The glide of a wave on the sands with its myriad sparkle in breaking;
The roar and the fury of ocean, a limitless maelstrom of ruin.

The leaping of heart unto heart with bliss that can never be s oken;
The passion that maddens, and shows how God may be thrust from His creatures.

For this do I tremble and start when the rose on the vine taps my shoulder—
For this when the storm beats me down my soul groweth bolder and bolder.
—*The Century Magazine for November.*

Descensus ad Inferos.

The subject for discussion in the Congregational Club on Monday, October 31st, was, "What is the Meaning of Christ Preaching to the Spirits in Prison." The discussion was opened by Rev. W. E. Ijams, as follows:

The revised version of the New Testament, among many other improvements, gives us an improved translation of 1st Peter iii: 18–20—a translation so faithful and clear as to leave little doubt of the meaning of the apostle.

Notice the language: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also he went and preached unto the spirits in prison, which aforetime were disobedient in the days of Noah."

Read along with this, verse 6th of the next chapter—"For unto this end was the Gospel preached even to the dead, that they might live according to God in the spirit."

Lange: "This evidently goes back to the important passage, Ch. iii: 19, 20." So it seems.

I am sure that every candid Greek scholar must admit the perfect correctness of this translation—the Greek preposition "en" being properly rendered "in" (not by), and the word "pneuma" being rendered spirit without a capital "S."

It is to be noted that the American committee do not dissent.

The doctrine then is that the spirit of our Lord after the crucifixion, went to the Prison house of the universe. What for? To preach. To preach what? The gospel. Says Peter: "For to this end was the *gospel* preached, even to the dead," and the gospel is glad tidings. This is my view of the doctrine taught under the light of the faithful rendering of our Revised Version. I can indeed, put no other construction upon the apostle's words. Any other construction seems in direct conflict with the laws of language. With this doctrine accepted, we can readily understand other passages. For example, David says: "Thou wilt not leave my soul in hell. And Peter applies this to the Christ, Acts. ii. Paul says: "Now that He ascended, what is it but that he also descended first into the lower parts of the earth." And again, "who shall descend into the deep," the abyss?

The view which is so clearly set forth in the Revised Version, was the view generally held by the Ante-Nicene Fathers from Irenaeus on, and became formulated as an article of the Apostles' Creed—"He descended into hell." It was held also by the theologians of the middle ages—Aquinas and others. It is held to-day by the Greek church, by the Catholic church, by the Lutheran church, and by the Church of England.

In the so-called Reformed Theology following Calvin, the "Descensus at Inferos" is interpreted metaphorically. But the question arises, "If we take this passage of Peter as a metaphor, then what in the whole Bible is to be taken literally?" Or, "If this clause of the Apostles' Creed be a figure, then what clause is literal?"

If you say the Descensus is a figure, may I not reply, "Then for the same reason the Resurrection is only a figure, or the Ascension." Let us not, in our zeal to win a barren victory, adopt a principle that makes the Bible a book of figures or fictions. An intelligent man has little difficulty in determining what is literal and what is figurative. When Jesus says, "I am the Vine," that is a figure. When he says, "God is a spirit," that is no figure. A figure usually involves a comparison—obvious or remote. This is one of the laws of language.

Dean Alford gives his own view of this passage in language at once condensed and explicit. By the way, what sweet reasonableness we find in much of the theological literature of the Church of England; what breadth and depth; what scholarship and candor; and what an absence of the "odium theologicum."

Alford says: "I understand these words to say that our Lord, in His disembodied state, did go to the place of detention of departed spirits, and did there announce His work of Redemption; preach Salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the Flood was hanging over them. Why these rather than others are mentioned—whether merely as a sample of the like gracious work on others, or for some special reason unimaginable by us—we cannot say.

"It is ours to deal with the plain words of Scripture and to accept its revelations so far as vouchsafed to us. And they are vouchsafed to us to the utmost limit of legitimate inference from revealed facts. That inference every intelligent reader will draw from the fact here announced; it is not purgatory; it is not universal restitution, but it is one which throws blessed light on one of the darkest enigmas of the divine justice—the cases where the final doom seems infinitely out of proportion to the lapse which has incurred it; and as we cannot say to what other cases this karugma may have applied, so it would be presumption in us to limit its occurrence or its efficacy. The reason of mentioning here these sinners above other sinners, appears to be their connection with the type of baptism which follows. If so, who shall say that the blessed act was confined to them?"

Lange's view corresponds with that of Dean Alford, and there is a fine excursus in Lange's Commentary on 1st Peter by the American editor. The excursus agreeing with Lange, and holding that it is an abuse of language, it is ungrammatical and arbitrary to refer the language of Peter to the Christ preaching through Noah. For, says the excursus, this is to violate both the subject and object of the passage.

a. The subject of discourse is not the Logoos, but the God-man; and the means by which he preached is not the Holy Spirit, but the spirit of the Christ.

b. The object designates not living men but departed spirits.

Now our prejudices should not lead us to slight this passage of Scripture, for it is both instructive and comforting.

1. It teaches that there is no limit to the redemptive spirit of the Son of God (universally sufficient, if not universally efficient.)

2. It teaches that there is such an entity as spirit apart from body. It was the soul or spirit of the God-man that descended and preached. This is a significant point. The soul therefore has conscious existence and activity out of the body. He went and preached to the "pneumata," to spirits. This is a further thought in the same direction.

3. This passage of Scripture is a needed light upon the otherwise dark picture of retribution. It seems to me that the Westminster Confession does not overstate the trend of most New Testament utterances on retribution when it says: "The lost shall suffer most grievous torments in soul and body without intermission in hell-fire forever." I say this is the general trend of New Testament utterances touching retribution. The fashionable theory that the New Testament teaches that there shall be mental suffering only as long as there shall be sin; or that retribution is not for sins committed here, but is on account of synchronistic sin. This is a theory which, however plausible in itself, finds no support in Scripture.

The Bible doctrine of retribution is simply terrible, if taken without qualification. And no candid or cultivated mind, no mind free from the polemic spirit, can read that Westminster Confession, definition of hell, and realize its import without a thrill of horror. It was, no doubt, in view of this very definition that the saintly and scholarly Albert Barnes is reported to have said: "This doctrine cannot be reconciled with any one of God's moral attributes."

It should be said, however, that there are several qualifying statements in Scripture as to this doctrine; and among them I would rank the "Descensus ad Inferos."

The doctrine that "God is love" must also be taken as a qualifying statement, as must several other passages.

Chemistry teaches us that the combination of two unlike elements will often result in a third substance wholly different from either of the original elements. And may not this, at least, to some extent, be true in metaphysics?

Astronomy declares that one planet influences the motion of other planets. Is not this true also of ideas?

In social science the principle of liberty is duly checked by the principle of public or private rights. In theology, too, one doctrine must be allowed to modify others. The moment you place any doctrine within a system of doctrines, that moment the doctrine in question becomes modified. It should no longer be studied alone, but in its relations.

In conclusion, it ought to be admitted that, in the language of Joseph Cook, this doctrine of the descensus, if taken alone, is not "strategic." It will not help to startle, alarm, convert sinners.

A good man, however, is less concerned for "strategy" than he is for Truth. With all his ability, Jos. Cook, it must be said, has studied "strategy" a little too much. His statements are taken with caution by many minds of the first order. Much as he talks about the scientific method, he is still a rhetorician. Meantime, the objection I am considering is not without force. But on the other side it is not to be forgotten that such a statement of retribution as that of the Wesminster Confession, falls powerless on a cultivated mind, simply because it looks so intrinsically improbable. It is an over-dose; and an over-dose of poison will not always kill.

We ministers lose all control over our hearers the moment they feel that we have cut loose from Reason and Probability. As Hon. W. E. Gladstone says, "Probability is the guide of life," and in this saying Mr. Gladstone only repeats Bishop Butler. We are in a deplorable case when our hearers find it necessary for them to come to the defence of God's character and government against our extravagance. I base my interpretation of this interesting passage not upon "strategic" considerations, but upon the laws of language.

Two thoughts further, and I have done.

1st. A prison is a very unpromising place for reformation, though the element of reformation is becoming recognized as a feature of the prison life of civilized lands.

There are three elements in the highest form of civilized retribution.

1st. The sense of justice must be satisfied.

2d. For the safety of society there must be a separation of the law abiding and criminal classes.

3d. The reformation of offenders is an end valuable alike to the criminal and to the State. We hope the Divine government will not reject either of these elements of reformation. But we only hope. We cannot affirm where nothing is distinctly revealed.

The second, closing thought is this. It is the duty of every preacher of the Gospel, while he may and ought to declare the whole counsel of God, bringing forth from God's treasury things both old and new, I say it is pre-eminently his duty to preach immediate conversion. "Now is the accepted time, and now is the day of salvation." To delay repentance one day or hour is sin—is peril. To delay is to add sin to sin, until by-and-by character may become so fixed, so set, so hardened in evil that without a miracle repentance might become impossible, whether on earth or in Hades, or in Hell, or even in Heaven itself.

The American Board at St. Louis—A Few General Impressions.

BY REV. WALTER FREAR.

Two weeks have passed since the feast, but the aroma still lingers. You ask me, Mr. Editor, to write something about the meeting. A particular account at this late day would seem untimely, but a few general impressions may be in order.

The meeting of course was a good one. How could it be otherwise? The leaders of our chosen Israel gathered on the Pisgah of Missions, viewing the whole world as a promised land; of course there would be inspirations and translations. The coming together from over the broad land of so many cultured minds and earnest hearts, moved by the purest motives that can actuate men, and assembled in the interest of the grandest cause that can engage the attention of men, it could not be otherwise than that such a meeting would be full of quickening and power. The workers were there from pulpit and pew, the preachers of missions, and the givers to missions, and the missionaries themselves, thirty-seven of them, fresh from the outposts of the great battle-field of the Lord. They were there, filled with the one great purpose, bowed in the one strong desire, lifted to the widest views of the Redeemer's Kingdom, and taking the whole world into the range of their thought and prayer. Ah! no. There are no poor meetings of the American Board. It would be a discouraging day in this greatest work and hope of the church when it were possible for this to be the case.

Not only the goodly company, and the high interest, and the holy motive made this meeting good, but the unseen Presence was in the midst. The Master of Assemblies presided more than any man. Christ met with his people, and owned the cause as his. He spoke through those that spake, and the alert spiritual sympathy in the great audience could be felt. A rising tide of honest and yearning desires that the great kingdom should come was manifest.

I think also, that something of a quiet satisfaction was developed in the meeting, from the fact that no special effort seemed to have been put forth to make it a good one. No great plans had been laid. No leading question or issue was pre-announced. No rousing interest was sought to be created. It was one of the ordinary meetings of the Board. Not many of the great names of the church were on its roll. Not many of the shining lights were there to shine, though many lights did shine. Many of those announced as coming, and assigned to places for entertainment, did not appear. Of the 3,000 that the good people of St. Louis supposed might come, only about 800 were present. While the spacious edifice of the Pilgrim church was filled in every part, there was no overflow meeting this year. This diminished number was doubtless due chiefly to the great distance of the meeting place from New England, and to the less interest in foreign missions in the west than in the east. It was true, as some one remarked to me just before the opening of one of the most inviting evening services, "if this meeting were to be held in New England this house would be packed an hour before the time." The western men were not there in force. As 74 per cent. of the contributions to the treasury comes from New England, so, as a general rule, about the same percentage of attendance comes from there. The people come from where the money comes. Our interest and our prayers go out after what we give to the Lord. The great West is only just awakening to foreign missions. The meeting at St. Louis will give it a good rousing shake.

We missed the venerable President Hopkins from the chair, nor was the ever-faithful Vice-President Wm. E. Dodge present; both were in London. One of the things that touched the heart of the meeting was a telegraphic dispatch from London, telling us that at the opening hour, 3 o'clock, on Tuesday, these two grand men met with another friend of missions and lifted up their voices to God for his blessing on the meeting of the Board. The Hon. Alpheus Hardy, who presided, was not unworthy to fill the place of the absent ones.

The Annual Sermon by Dr. Behrends fully met the grand occasion. It was on counting the cost. He gave a true setting forth of the difficulties in the great work of redeeming the world to Christ. He did not smooth over a single one of these difficulties, but he rose upon them to the greater faith and consecration that they called us to, and he took his audience with him as he ascended to the sources of our power. This true counting of the cost, and the thought in Dr. Clark's able paper on "Our Great Trust" that fittingly followed the next morning, very largely gave current to the meetings. From these thoughts opened out the questions of giving and prayer and personal consecration to the great work.

The meetings were also characterized by a tone of deep sincerity. There was little or no obtruding of self, little itching to be heard rather than to hear, or to make the man more prominent than the purpose. But what is more, the impression grew that the Board and its missionaries were doing honest work. Those familiar with any missionary field could recognize an honest portraiture of it in the annual survey and in the reports. It was to be seen that stern, hard self-denying, with faith and prayer, was what there must be in every field. There was no apparent effort to set forth in a flattering light what had been done. Results were not unduly magnified. The romance of missions is past. Distant lands have now been brought so close together that the real state of the work in every country is quite accurately known, and the missionary must be content to be regarded at home as no more of a power in his field than he feels himself to be while in it; his work is as humble as it is grand. It is as Christ-like in its day of small things as it is in its glorious promise and in its leavening power. It was clear that the interest of the meetings deepened more when some real knowledge of the mission fields was given than when words of eloquence were spoken. A prominent business man, not a church member, whose guest it was my great pleasure to be, said that what he wanted was not so much fine speeches as knowledge of the work. The addresses of the missionaries were gladly and eagerly heard, especially when they gave knowledge. Is it known, as it should be, how greatly the *Missionary Herald* has improved of late years in the accuracy and realness of its presentation of the mission work?

The great West received a rub or two for its want of interest in missions. Out of its 1,400 Congregational churches, only 400 had contributed to foreign missions. But when an Ohio D. D., said that if he lived in such a district he would move, an Iowa D. D., in a strong and witty speech, replied that they purposed to move, not to run away from duty, but to move on. And the West is moving on. It was a suggestive fact, that the majority of the missionaries sent out by the Board during the year were from the West. Seven of them went from this side of the Mississippi. It is the West that is moving. The emigrants to the Pacific are now from the West. Kansas is sending its car-loads to Oregon. And it is Western men and women that will move on the world in a missionary way. The Board is already finding more persons there who are ready to go into all the world for Christ's sake. I doubt not that the majority of the missionaries will henceforth be from the West.

Dr. Post's address was one of great beauty and power. It was on the signs of some great impending change. As he spoke, I could but think of one of the old prophets, of Isaiah, uttering the portents of mighty things hastening, and among them the coming of the kingdom.

The closing services, as Dr. Little well said to me, brought us up almost among the angels. To nearly every eye, Dr. Alden's parting address brought the dew of tenderness; and Dr. Goodell's closing speech was a gladness to all.

And now, will there be more prayer, and more giving of ourselves and our own to the blessed work, because of that meeting in St. Louis? What is our part in the advance that is called for in the world's redemption?

The Woman's Board
OF THE PACIFIC.

Conducted by a committee: Mrs. H. E. Jewett and Kate Kellogg.

The November Meeting.

After a separation of two months, it was pleasant again to look in each other's faces and exchange the friendly greetings, as we did in our meeting of Wednesday last, in the Green-street Church.

Sometimes this sense of fellowship, tested by absence, is greater than the consciousness of work accomplished. In this, the first meeting of our year, we were fairly launched on the work of the coming months. To those of us who were not so privileged, it was pleasant to hear of the delightful, inspiring meeting in Los Angeles. The Secretary gave a skeleton of a report, taken from the one written by Mrs. Warren, which was clothed with such warmth and life in The Pacific. Ladies who were present at Los Angeles, filled the gaps with bits of interesting items, each from her own standpoint. This was our first meeting in the Green-street Church, of which the Rev. Mr. Ijams is pastor; and the Executive Committee were treated to a delightful lunch prepared for us, as the pastor's wife said, "by my band"—a pleasant group of young ladies, who, after "the work was done up," sat down with us and listened and sang with us. This church has been fitted up recently, in a most tasteful manner, and the organ removed to the left of the speaker's desk.

Its rich and mellow tones, as played by one of the young ladies, were very pleasant to the ear and an assistance in our service of song. Our Treasurer's report was encouraging, in that we start out with "money in our pocket"—nearly $300. Now, sisters, let us in the outset begin to gather up our mites for the year—pin-money, egg-money, chicken-money, two-buttoned glove-money — all the moneys which wise domestic economy can accumulate. We want to do so much; we want to clothe and educate and care for many years poor little Stephanos Rappelye, that in after years he may go back to teach his own people the "wonderful words of life"; we want to do for our dear Miss Starkweather, whose letters are so inspiring to us; we want to finish our work for Broosa; we want to help Mrs. Watkins in her work in Mexico, and so we must gather it in by all these little devices during the year.

Mention was made of the quilt stitched by a dear old lady over 80 years old in Santa Barbara, in whose heart burned the desire to do something for this cause. Plymouth Sunday-school proposes to buy it and give it to the Sewing Circle in that church, who are fitting up a Home Missionary box. The disposition of Miss Rappelye's little Greek boy, Stephanos, was then made the subject of discussion. It has been felt of late that while we had not the responsibility of bringing this little stranger to this country that perhaps God had laid some obligation upon us in regard to him, especially as those who would have cared for him are silent in death. Many questions suggested themselves to us as we considered the circumstances in which he is left. May not God have some great work in the future to accomplish through this little boy, whose bright intellect and beautiful face have so won our hearts; and then we remember Miss Rappelye's yearning heart for him, and the fact that his mother in her far distant home is too poor to support him. The school in Broosa is exclusively a girls' school, and so we are beginning to feel that we are the mothers to care for him—but where and how? A sister suggests Mr Moody's school for boys in Northfield, Mass. "There he'll be sure to grow up a Christian," says one. All concurred, and a motion was made that a correspondence should be opened with Mr. Moody in regard to him. This was weeks ago, and the lady who was appointed to write (Mrs. Cole) read a letter in reponse from the principal of this school, by which his consent is obtained for admission to the school in the payment of $100.00 a year and his expenses thither payed. It was felt that here was a channel for the work of our juvenile societies, and we already see the eyes glisten and the hearts awaken as the story of this little boy and his needs is told them. One juvenile society has already pledged $25.00. "Give us something especial to do," say all the juvenile workers, "something we can see and know about." All this discussion ended in the adoption of the following motion: "That we send Stephanos to Mr. Moody's school in Northfield and assume his support with the concurrence of the American Board." One of the secretaries was appointed to write to Dr. Clark and express the desire that this be included in our appropriations. Mrs. Cole and Mrs. Henshaw were appointed a committee to devise ways and means to send Stephanos east. Any contributions for this purpose, or anyone going east who will take charge of him, may communicate with Mrs. R. E. Cole, Oakland. Two long delightful letters were read from Miss Starkweather—they will be duplicated by the "Pen," or appear in the "Column," perhaps both. As the letters were being read and some unexplained subjects came up which puzzled both us and the reader, a sweet-faced lady, a stranger, was presented to us, who, it was said would explain the difficult words and ideas. This stranger was introduced to us as Mrs. Greene, who, with her husband, has long been a missionary in Japan. Their names are very familiar to all readers of missionary life in Japan. With their little family of five children they have again turned their faces towards Japan, having been in this country a year. It is very pleasant to welcome these missionaries of such large experience and earnest hearts to our meetings. We regret that our plan for meeting and greeting, welcoming the coming, and speeding the departing, is not yet exactly in working order. While it is not always practicable to entertain missionaries with large families in our homes, yet occasionally, now and then, comes a single lady or two, or gentleman, whom it is a mutual pleasure and profit to welcome to our firesides, so we hope to accomplish the aim for which this committee was appointed—sometime.

We had the pleasure of having with us a lady connected with the same "Woman's Board" work in Minnesota, Mrs. Plant. She is a friend of Miss Cathcart, who, with Mrs. Snow, of Micronesia, spoke to us of her anticipated work in the islands of the sea, their destination. We were very sorry to hear of the calamity which befell them on their way thither—the loss of Mrs. Snow's boxes and Miss Cathcart's organ. Perhaps it should be said "detention," rather than loss, which in these circumstances are almost synonyms; for on those long, unfrequented routes there is no forwarding detained baggage by the next day's train or boat, but a long, weary year must elapse before the missing boxes could appear; and we who feel the need of all our daily conveniences of life can appreciate the depressing loss of these comforts to our missionaries. Mrs. Snow was anticipating the pleasure of having a home, a little civilized house, with home comforts and something of home associations connected with it, and so this detention must have been a great disappointment to her and subject her to her old-time deprivations on those islands.

Another rich hymn was sung, and the meeting, so full of interest, was adjourned, to meet in Oakland, Dec. 7th.

Thanksgiving Day.

The President has issued the following proclamation:

It has long been a pious custom of our people, with the closing of the year, to look back upon the blessings brought to them in the changing course of the seasons, and to return solemn thanks to the All Giving Source from whom they flow; and although at this period, when the falling leaf admonishes us that the time of our sacred duty is at hand, our nation still lies in the shadow of a great bereavement, and the mourning which has filled our hearts finds sorrowful expression toward the God before whom we but lately bowed in grief and supplication; yet the countless benefits which have been showered upon us during the past twelve months call for our fervent gratitude, and make it fitting that we should rejoice with thankfulness that the Lord, in His infinite mercy, has most signally favored our country and its people. Peace without and prosperity within have been vouchsafed to us; no pestilence has visited our shores. The abundant privileges of freedom, which our fathers left us in their wisdom, are still our increasing heritage, and if, in parts of our vast domain, some affliction has visited our brethren in their forest homes, yet even this calamity has been tempered and in a manner sanctified by the generous compassion for the sufferers which has been called forth throughout our land. For all these things it is meet that the voice of the nation should go up to God in devout homage. Wherefore, I, Chester A. Arthur, President of the United States, do recommend that all people observe Thursday, the twenty-fourth day of November instant, as a day of national thanksgiving and prayer, by ceasing, so far as may be, from their secular labors, and meeting in their several places of worship, there to join in ascribing honor and praise to Almighty God, whose goodness has been so manifested in our history and in our lives, and offering earnest prayers that His bounties may continue to us and to our children.

In witness whereof, etc.

Chester A. Arthur,
By the President:
Jas. G. Blaine, Sec. of State.

Home Circle.

John Henry.

A correspondent of *The Congregationalist* sends that paper the following true story:

"It is no use talking, the boy is thoroughly disagreeable. We are glad to have him out of the house; it is a positive relief. Look at the expression of his face as he sits out there upon the rocks."

Thus ended a conversation with Mrs. Palmer upon the merits and demerits of her only son, a bright boy of fifteen. Poor John Henry! He had long ceased to be his father's pride, his mother's joy; but the expression of his countenance, as he sat upon a rock and looked out upon the broad expanse of water, was rather dejected than unamiable. At least, so thought his kind and gentle aunt, who had been accused of undue partiality for the wayward boy. For, alas! John Henry was no saint, having been bred in a household where saints were very rare.

There was a time when Mrs. Palmer took great delight in her handsome boy, and looked joyfully forward to that happy period when he would come to manhood. But the cares of a large family wore upon a disposition never sweet, and Mrs. Palmer had no idea how largely she was herself responsible for the somewhat combustible atmosphere in which she lived.

"For pity's sake, Mary, take smaller mouthfuls. Sarah, make less noise with your knife and fork, or I'll send you from the table. Do, John Henry, sit up straight and look pleasant, just for once, before your face freezes into its usual surly expression!"

These gentle admonitions, and others of a similar character, were reiterated day by day, until the children's sensitive spirits were hardened, and nothing short of a downright explosion had any effect upon them.

The girls of the household had inherited, from their father, quiet, peace-loving dispositions, and they had resigned themselves to their mother's infirmity, taking it as quite a matter of course. But John Henry had his mother's vigorous energy and ardent temper. Between his mother and himself there was constant friction, until John's failings became an established fact in the household, freely acknowledged and frequently commented upon.

His father attempted to stem the tide and right matters, but the difficulty had assumed large proportions before he recognized it. His sister Helen, two years his senior, dimly realized the situation, but unfortunately did not prove equal to the emergency.

"Helen, my dear," said Aunt Annie, "I do wish you would be more patient with John. No doubt he is often provoking; but if you would take a greater interest in him I am sure he would respond to it. He is a bright, manly fellow, and we always enjoy him when he comes to our house."

"O yes," replied Helen, "John's well enough everywhere but at home. Fortunately, he doesn't condescend to spend much of his time with us. I have to bear things with the best grace possible. Is he to be petted and coddled just because he is a boy? I am sure I don't know what is to become of John, but I can't for the life of me see why a boy must always take things in such a desperate way, or why all their friends should be expected to stand round and play the agreeable to them just for fear that they will go to the bad."

Aunt Annie turned away with a heavy heart, feeling that the angels might weep over a household disunited and inharmonious, into which the element of discord had come with the evident intention of making a long stay. On her way home she met John Henry, who greeted her with a pleasant smile and a frank and cordial manner.

"I am glad to see you, my boy," she said, as she returned his kindly greeting. "How are you getting along?"

The old, dejected look crept over his face, as he replied, "Worse and worse, Auntie; I have about come to the conclusion that it is no use trying to be good. Hang it! if it wasn't for father and you I believe I would clear out altogether."

"That was hardly spoken like my brave and manly nephew," replied Aunt Annie. "No one ever redeems his character by running away, except where one flees from temptation. Make a brave and steady stand for the right, and you will be sure to come off victorious. How your poor mother would feel if you should run away!"

"You think so, do you?" said John, with something very like a sneer. "Well, let me tell you she wouldn't care a straw. I threatened to run away the last row we had, and she told me to go and welcome, the sooner the better."

"I am sorry to hear you speak so, John," his aunt replied. "You try your mother's patience sorely, and she speaks without thinking. I am sure she loves you dearly, and if anything should happen to you she would be greatly distressed."

"Yes, I think I have heard you say something very like that before," John replied with an incredulous air.

With a hasty "good bye," John hurried away, leaving his aunt by no means reassured by her conversation with her nephew.

The next morning at breakfast no John Henry made his appearance. The breakfast bell was rung twice, with considerable energy.

"Do let the boy sleep, Mary," said Mr. Palmer; "he is probably tired. He did considerable running about for me yesterday."

"That's no reason why he shouldn't get up this morning," Mrs. Palmer replied; "and if he doesn't come soon he'll lose his breakfast."

Eight, nine o'clock came, and no John appeared.

"That boy is enough to try the patience of a saint!" exclaimed his mother. "Here he is late for school. Step up stairs, Helen, and insist upon his getting up."

Helen went up stairs as directed, but her knock at John's door received no response. With a vague sense of impending trouble she opened the door, and was startled to find the room vacant and the bed undisturbed. She hastily called her mother, who looked about the room with a troubled air, but said:

"Ah! this is a new trick; he threatened to run away the other day, and this is to frighten us a little."

Just then Helen spied a note upon the cushion on the bureau. It was directed to his father, but his mother eagerly opened it. It read as follows:

"DEAR FATHER: When you read this I shall be miles away. I shall take the night train for New Bedford, and I shall soon be far off on the ocean, for I am going to sea. I knew you would never give your consent, and so I am going without it. Forgive me, father! I know it is mean and cowardly, but I can't help it. Everything is against me at home, and I never could do anything to please mother. She will be glad to get rid of me, and I hope things will be pleasanter when I am gone. Give my love to Aunt Annie and the girls, and don't feel bad. I may come back a rich man, and then you will all be proud of me. I am sorry I have been such a troublesome boy. I shall remember you all, and I shan't forget to say my prayers. JOHN HENRY.

P. S.—I should be awful sorry if I thought mother would really care. In fact, I wouldn't go. But she won't; she said she wouldn't."

Mrs. Palmer read this boyish epistle with a dreadful sinking at heart. Every word was like a knife piercing sharply. She saw, too late, her mistake, and beheld as if in a vision the rock upon which their household happiness had been shipwrecked. With her usual energy she despatched Helen to the store for Mr. Palmer, who rapidly made arrangements to follow his son, and, if possible, bring him home again.

Mr. Palmer returned again in a few days. His journey had proved unavailing. But a letter came from John. He had set sale in a whaling vessel, to be gone three years. Mrs. Palmer's strength and energy vanished with the last hope of John's return, and for a few days she was really ill. Bitterly she reproached herself with having driven her boy from home, and fervently she prayed, with lips unused to supplication, that he might be preserved from every danger and returned in safety to his home again. The proud spirit of the woman was broken, and an accusing conscience found its only relief in the hitherto unsought conforts of religion. If John Henry could now have looked into his home he would have doubted the evidences of his own senses. What tears of joy were shed over his first letter home, and tender words and loving were those that reached the lonely boy months afterward.

But, alas! we reap as we sow, and despite the penitent tears the fact remains. John Henry is spending three years in the mixed company of a whaling cruise. How will he bear the test? We know not; but of one thing we may be sure—he will bear to the grave scars which he would never have received had the angel of charity and peace sooner taken its abode in the home of his childhood.—*Selected.*

The Tribute of a Tear.

In 1847, Guila Grisi and Jenny Lind were singing in London, but at different places. Each star struggled to outshine the other, and those who one evening went into ecstacies over Grisi's "Norma," were the next evening enraptured with Lind's "Casta Diva."

Such was the rivalry, that it was not to be expected that they would sing together in a public concert. But Queen Victoria, thinking it a shame that two singers so eminent should be seperated by a petty jealousy, requested both to appear at a Court concert. Of course, they complied with the request.

The Queen cordially welcomed them, and expressed her pleasure at seeing them together for the first time.

As Jenny Lind was the younger of the two, it had been arranged that she should sing first. With perfect confidence in her powers, she stepped forward and began. But chancing to glance at Grisi, she saw the Southron's malignant gaze fastened upon her.

The fierceness of her look almost paralyzed the singer. Her courage left her, her voice trembled, and everything before her eyes darkened. She became so faint that she nearly fell.

By the utmost exertion of her will, however, she succeeded in finishing the aria. The painful silence that followed its conclusion—a silence ever noticeable where those present are embarrassed—convinced her that she had made a failure. The conviction was confirmed by the triumphant expression on Grisi's countenance.

Despite the semi-torpidity of her senses, she realized that the failure meant lost glory, the destruction of her happiness, and the mortification and grief of her parents and friends.

Suddenly something—it seemed like a voice from heaven—whispered, "Sing one of the old songs in your mother-tongue."

She caught at the idea as an inspiration which had been flashed into her mind between the termination of the vocal part of the aria and the accompanist's final chords.

She, unnoticed by the company, asked him to rise, and took the vacated seat. For a few seconds she suffered her fingers to wander over the keys in a low prelude, then she began to sing.

Her selection was a little prayer, which, in the long ago, she had loved above all other songs in her childhood's repertoire. She had not thought of it for years.

As she sang, she was no longer in the presence of royalty, but in her fatherland surrounded by those who listened not to criticise.

Not one of those before her understood the words of the "prayer," but the plaintiveness of the melody, and the inspired tone of the pure, sweet voice, brought the moisture to every eye. There was the silence of admiring wonder.

When, having finished the "prayer," she lifted her mild, blue eyes to her rival, whose flaming orbs had so disconcerted her, she found no fierce expression on her countenance, but instead, a tear diamonding the long, black eye lashes.

A moment after, with the impulsiveness characterizing the children of the tropics, Grisi rushed to Jenny Lind's side, placed her arms around the girl's neck and kissed her, regardless of the lookers-on.

Saving the Express Train.

A few weeks ago a fearful storm in Iowa undermined a bridge. A freight train in crossing it at night fell through and several men were killed. Kate Shelby, fifteen years of age, heard the crash. She and her mother were alone in a cottage not far away, and, realizing what had happened, Kate lighted a lantern and, amid the hurricane, started for the wreck. The subsequent narrative shows her heroism and presence of mind:

Her light soon went out, but she felt her way through the woods and fallen timbers to the edge of the dashing waters that covered the drowned men. She could hear, above the roar of the tempest, the voice of Wood, the engineer, who had caught in a tree-top. She knew that the express, with its load of passengers, was nearly due, and that she only knew of its danger and was the only living being who could prevent an awful catastrophe. The telegraph office at Moingona or Boone was the only place where she could notify the officers. To Boone was five miles over hills and through the woods, and before she could get there the express would have passed. To Moingona was only a mile, but between her and Moingona was the Des Moines River, ten or fifteen feet above its natural height, and to cross this she must pass over the railroad bridge, fifty feet above the rushing waters. She must cross this bridge, four hundred feet long, with nothing but the ties and rails, the wind blowing a gale, and the foaming, seething waters beneath. Not one man in a thousand but would have shrunk from the task. Not one man in five hundred would have gone over at any price, or under any circumstances. But this brave girl, with the nerve of a giant, gathered about her her flowing skirts, and on hands and knees crawled over the long, weary bridge. Tie after tie was passed. It was time for the express train to come dashing over the bridge, and hurl her down to death amid the dark waters of the roaring, rushing river. The blood from her larcerated knees stained her dress, but she did not falter. She reached the shore, and the remaining half-mile she flew, almost, to the telegraph office. Breathless and in broken accents she told her tale of death and destruction, and fainted in the arms of the bystanders. The wires were set at work, and a horrible disaster averted.

Religion in Germany

Rev. E. C. Gordon gives an interesting account in the *Christian Observer* of a late interview with Dr. Christlieb, the distinguished Lutheran Professor at Bonn university. He says:

"After our introduction we questioned him mainly about the state of Evangelical religion in Germany. The substance of his replies may be stated as follows, though I do not pursue the order of questions and answers: The present state of things in many respects is encouraging, but a reaction in the direction of rationalism appears to be inevitable, under the influence largely of the Crown Prince, who in the natural order of things must soon come to the front. Meantime God seems to be preparing His own people for the crisis that awaits them. Genuine revivals of religion of greater or less degree are in progress in various quarters, not trumpeted abroad, but none the less real and important. Numbers of German young men, who formerly spent Sunday afternoon playing at ten-pins and frequenting beer gardens, now meet to read the Scriptures, to sing and to pray to God.

"From this work many even of the Evangelical pastors held aloof. This is due largely to the fact that these revival movoments at a former period were characterized by some irregularities. Besides, the pastors were offended that efforts were made by the leaders of these revivals rather to draw off to other organizations the earnest members of their own flocks, than to the recovery of those who were sunk into the sloughs either of rationalism or vice. There has been a change, however, for the better in this respect, and the revival leaders were now confining themselves strictly to their legitimate work. Dr. Christlieb himself, while doing all that he could to restrain excesses and irregularities, has yet heartily sympathized and co-operated in these revival movements, and he is accustomed to meet on Sunday and Friday evenings bands of young men who are engaged or who propose to engage in this work. One of these meetings was recently attended by Mr. Joseph Cook, the celebrated Boston lecturer, who expressed surprise and great delight at seeing a German professor surrounded by young men of various nationalities, kneeling on a bare floor at a revival prayer-meeting."

Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—*Samuel Smiles.*

Dutiful Sons.

Roger Sherman was one of the old-fashioned great men which Connecticut was in the habit of producing. He was brought up to fear God and honor his parents, then considered essential traits of a good education.

After Mr. Sherman had become a great man, his widowed mother came to live with him. One morning, at family prayers, a little son of Mr. Sherman's, refusing to stop misbehaving, was boxed on the ear by the father. The old lady was childish in her love for her grandchildren, and their punishment always roused her. Rising from her seat, she hobbled over to where her son was reading the Bible, and giving him a slap on the ear, said:

"If you box your child, I'll box mine."

Mr. Sherman went on reading the Scriptures as if nothing had occurred. But to his own children his quiet manner was a most impressive lesson in obedience to the fourth commandment.

A correspondent writes us that during the visit of General S——, at the White House, an incident happened which exhibits General Garfield as an obedient son.

It was the practice of the President to run his eye over the morning papers while eating his breakfast. On the morning after General S——'s arrival, while at breakfast, the President, treating his guest as an old, familiar friend, began reading the newspapers. The customary act annoyed his venerable mother, whose notions of courtesy are of the old-fashioned sort. "James! James!" she exclaimed, "put away the papers; General S—— is with us."

"Yes, mother," smilingly replied the dutiful son.

"Yes, James," continued the old lady, "General S—— does not come every day, and the papers do."

The papers were not read that morning at the breakfast table.—*Youth's Companion.*

Choral Inaptitudes

Rev. E. P. Teney, the genial and witty president of Colorado College, was at one time the beloved pastor of the Congregational church in a sea coast town in Massachusetts. To eke out his salary, his people gave him a donation party, among the presents being a fine new dress-coat for the pastor, and a tasty bonnet for his better half. On the following Sunday, as they walked up the isle in their new habiliments, the choir inadvertently struck out with the voluntary, much to the discomfiture of the sensitive clergyman and his wife, "Who are these in bright array?"

At the same church, a few weeks ago, the funeral of a prominent and highly respected citizen of the town by the name of Knight, occurred, on which occasion, by a singular contretemps, the choir sang as their first selection the usually fitting hymn, "There will be no night there." The effect, as soprano, alto and tenor successively took up the refrain, was well calculated to excite the riscibles of those who had gathered in any but a humorous spirit.—*Editor's Drawer, in Harper's Magazine for November.*

In a small church at a village near Brighton, England, where the congregation could not afford to pay an organist, they bought a self-acting organ, a compact instrument, well suited to the purpose, and constructed to play forty different tunes. The sexton had instructions how to set it going and how to stop it; but, unfortunately, he forgot the latter part of his business, and, after singing the first four verses of a hymn previous to the sermon, the organ could not be stopped, and it continued playing two verses more. Then, just as the clergyman completed the words, "Let us pray," the organ clicked and started a fresh tune. The minister sat it out patiently, and then renewed his introductory words, "Let us pray," when click, went the organ again, and started off another tune. The sexton and others continued their exertions to find out the spring, but no one could put a stop to it. So they got four of the strongest men in the church to shoulder the perverse instrument, and they carried it down the center isle of the church, playing away, into the church-yard, where it continued clicking and playing until the whole forty tunes were finished.—*Musical Critic.*

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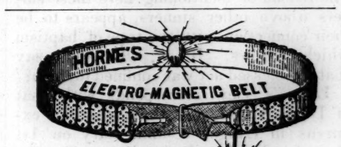

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Literary, Etc.

"The Mosaic Era: A series of lectures on Exodus, Leviticus, Numbers and Deuteronomy." By John Monro Gibson, D.D.; published in New York by Anson D. F. Randolph & Co.; is for sale by Doxey & Co., 691 Market street, in this city. Dr. Gibson was for some years a pastor in Chicago. While there, he gave a series of lectures on Genesis, which were highly esteemed by his hearers, and were published under the title, "The Ages before Moses." Having been transferred to London, he has continued lectures of the same expository sort, which are now embodied in the book before us. It will be seen that the parts of scripture expounded are those to which the attention of our Sunday-school teachers and pupils has been and is now directed. Dr. Gibson finds spiritual food in these portions of the word. He does not, however, spiritualize overmuch, but is a judicious and sober interpreter. He does not resort to any special ingenuities for the sake of making his work novel. He simply uses the abundant studies of other men to good advantage, while having an independent judgment also. We give a few examples of his way and style. Thus, speaking of the objections made by culture to the continual slaughter involved in the ritual of the Hebrew sacrifices, he says: "We admit that there was much connected with the ritual of the altar of a revolting nature. But why? Do we not need to be taught that sin is a revolting thing? What can be more important in the education of a human being than to have his mind filled with horror against sin? And this is not to be accomplished by pictures or statuary, or any kind of mere æsthetic cultivation." Again, "Remember that when we speak of faith on the part of the Hebrew worshipers, we do not mean faith in Christ consciously experienced. All that it was necessary for them to believe, and probably all that an average worshiper did believe, was that in the mercy of God, through the presentation of a sacrifice upon the altar, there was atonement provided for him, and although he could not explain or understand the manner of it, it was enough to know the fact of it." With such wise and discriminating thoughts will be found a running account of the ceremonies and history of the wilderness, clear and unencumbered with detail or with disputed and belabored points. Such a book, besides its direct value as instructing and guiding, contains hints to young preachers as to the way in which such historical and explanatory discourses may be well done.

"Gems, old and new:" Winter Sunday evening sermon-series for 1880–81, delivered in the First Baptist Church, Chicago, by the pastor, George C. Lorimer, is a Chicago entirely. The publishers are S. C. Griggs & Co., of that city, and it may be had here of A. L. Bancroft & Co. It is creditable to city and publishers and author. The sixteen lectures discuss large themes—agnosticism, atheism, pantheism, materialism, naturalism, Pessimism, Buddhism, Unitarianism, spiritualism, skepticism, liberalism, formalism, denominationalism, Mormonism, pauperism, altruism. No man can discuss these themes without thinking, and, in our times, without reading. Dr. Lorimer's lectures show that he reads widely. He quotes from many authors, and quotes to good effect. He makes effective points. It is not likely that the advocates of the various "isms" which he treats would regard him as the one who best states what they regard as their strong positions. But he, at least, sees a good many of these positions which are not strong. He is capable, too, of clothing the argument he uses against these with effective illustrations and sonorous words. There is not a little of fine writing, of word-painting. The impression is made that Dr. Lorimer uses the memoriter method of delivery. It is barely possible, however, that he has the power of elaborating language as he moves along a pre-determined line of thought. If so, he can elaborate that language precisely the same way on two different occasions. For it happened to us very recently to hear a discourse which we find printed in this volume, and we recognize the words as well as the course of thought. If Dr. Gibson's book, just noticed, suggests one series of discourses which has been found attractive and useful, Dr. Lorimer shows here how another pastor has made a very different series stimulating and enjoyable. Let us learn, if we can, how to do it.

"Galilee in the Time of Christ," by Selah Merrill, with an introductory by Rev. A. P. Peabody, D.D., comes from our own, the Congregational Publishing Society. It is a 12mo. volume of 159 pages, gotten up in an excellent manner. The matter was worthy to receive so good a presentation to the public. The substance of the volume was first given to the readers of the *Bibliotheca Sacra* some five years ago. The work was done so extremely well, the facts culled from so wide a field of letters and research, and, withal, presented so succinctly that the articles attracted wide attention and approval. Dr. Merrill has now recast in part and further enriched this monograph. In the light of the facts adduced in this luminous little book, several popular and long-lived impressions with regard to Galilee are shown to have small basis. But the great benefit, and it is a great benefit, derivable from this volume is that the careful reader will feel that he knows the scene of our Lord's journeys, and almost sets his own foot on that sacred region of the earth. To men who "have been there," not a few objections against the gospels have insignificant weight. We would draw attention to the very complete index to the contents of the book. Whoever but looks at the index will see how much information is crowded into these few pages.

TEACHERS' EDITION OF REVISED TESTAMENT. I. K. Funk & Co. are preparing a "Teachers' Edition of the Revised Testament." It will contain the following features: Part 1 contains an exact and certified reproduction of the entire Oxford edition, including the preface and all the marginal readings and explanations; the references to parallel passages found in the "Bagster Bibles," with numerous others, put in the margins and *printed in full;* the appendix notes of the American revisers, printed in the margin of each page by the side of the passages referred to; running head-lines, or headings, as in the Bagster and other Bibles, put at the tops of pages; a blank page, for manuscript notes, at the end of each book of the New Testament; the punctuation mark at the close of each verse printed *full face*, to facilitate ready reference and responsive reading. Part 2 will consist of the following carefully prepared helps to the study of the Revised New Testament: A new index and concordance to the Revised New Testament, harmony of gospels, lists of parables, miracles, discourses, prayers; also maps, tables, etc., all adapted to harmonize with the Revised New Testament.

RECEIVED. — "The Meisterschaft System." A simple and practical method enabling any one to learn with slight effort to speak fluently and correctly French, German, Spanish and Italian, by Dr. Richard S. Rosenthal. French, in 15 parts. Part 1. Published by I. K. Funk & Co. As soon as we have been through the fifteen parts and have learned with slight effort to speak French fluently and correctly, we will give this a first-class notice. Meanwhile, it looks well. —— *Vick's Illustrated Monthly* for October, $1.25. James Vick, Rochester, N. Y.——"Report of the Commission on Charges and Allegations made by Hon H. F. Page against H. L. Dodge, Superintendent of the Mint at San Francisco."——"A Treatise on the Insects Injurious to Fruit and Fruit-trees of the State of California," by Matthew Cooke, Chief Executive Horticultural Officer. Sacramento, State office.

Fords, Howard & Hulbert, of New York, have issued what they entitle "The American Revised Version." It is the Revised Version of the New Testament with the readings and renderings preferred by the American Committee incorporated into the text. This incorporation has been done by a very competent hand, that of Dr. Roswell D. Hitchcock, President of the Union Theological Seminary. By the way, we wonder that such a man will undertake labors of this minute and tedious sort. Witness his work on the classification of the passages of the Bible according to the topics. But we may be sure that what he has done has been done with care. We may be all the more sure, because the copy before us belongs to a second edition, which has been corrected with special reference to errors which crept into the first. The size and form and print of this volume are very satisfactory.

"Garfield's Words: Suggestive Passages from the Public and Private Writings of James Abram Garfield. Compiled by William Ralston Balch"—is published by Houghton, Mifflin & Co., Boston, and for sale here by A. L. Bancroft & Co. It contains a brief memoir and 393 selections from Garfield's speeches and correspondence. The veriest glance will show that the man whom a nation has mourned was a statesman, and a scholar, and a thinker, and not a politician and soldier only. We hardly need to say that, as a book, it is such as one loves to handle and read, for it comes from the Riverside Press.

NOTES. The death of Dr. J. G. Holland comes with a surprise. Few of our literary men have so wide and appreciative a constituency. It must come with special sorrow to the conductors of his magazine, just as it was about to assume the name and new series of the "Century Magazine."—Dr. Robert Young, the author of the Concordance, has been obliged to abstain from literary labor for a year.——Rev. D. C. Hughes has written a Commentary on Mark, which will be published by I. K. Funk & Co., 10 and 12 Dey Street, N. Y. The same publishers issue "The Gospel of Mark," from their Teachers' Edition of the Revised Version. Paper, 15 cents; cloth, 50 cents.

Constitutionality of Sunday Laws.

[The following history and synopsis is kindly presented to our readers by one of our leading attorneys.]

The question of the constitutionality of the law of this State prohibiting the carrying on of business on the Sabbath has recently been considered and decided by the Chief Justice of our Supreme Court in the case of "*Ex Parte* Isaac Burk on Habeas Corpus.

Section 300 of the Penal Code of this State reads as follows:

"Every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house or other place of business, for the purpose of transacting business therein, is punishable by fine not less than five or more than fifty dollars.

The petitioner was convicted before a Justice of the Peace of Butte county of violating the above statute by "keeping open a saloon on Sunday for the purpose of transacting business therein." The defendant sued out a writ of habeas corpus before the Supreme Court, which was made returnable before Chief Justice Morrison, and attacked the judgment of conviction on the following grounds:

First. That the act is in violation of Section 25, Ariticle IV, of the Constitution, which declares that "the Legislature shall not pass local or special laws in any of the following cases: * * * * Second. *For the punishment of crimes and misdemeanors.*"

This point is answered by the Hon. Chief Justice on the ground that at the time the act in question was passed, there was no constitutional objection to special and local legislation, and that the provisions of the New Constitution above quoted applied to *future* and not to *past* legislation. The Chief Justice does not, however, admit that this section of the Penal Code is obnoxious to the objection.

Second. The second point made by the petitioner was that the act violates Section 11, Article I of the Constitution, which provides that "All laws of a general nature shall have a uniform operation."

The Chief Justice holds that the act has a uniform operation, for the reason that the law extends over the entire state and applies to all persons in the state alike.

Third. The third point made on behalf of the petitioner was, that the act is in violation of Article I, Section 4 of the Constitution, which declares that "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this state."

It is conceded by the Chief Justice that if the act in question violates the foregoing constitutional guaranty, it must be void. The uniform course of decision, however, for a great number of years, in the United States, has been to the effect that an act prohibiting the keeping open of certain places of business on Sunday is *not* a religious regulation, and that such an act in no way interferes with the free enjoyment of religious profession and worship. It is purely a secular, sanitary or police regulation, and in the language of Judge Cooley, "There can no longer be any question, if there ever was, that such laws may be supported as regulations of police."

After citing numerous cases showing that Sunday laws have received the sanction and support of many of the higher Courts of the Union, the learned Judge concludes his opinion as follows:

Our Sunday law was passed on the 10th day of April, 1858. It was entitled "An act to provide for the better observance of the Sabbath," and for all the purposes of the case now in hand may be considered substantially the same as the act now in force, the validity of which is attacked in this proceeding. Very soon after the passage of the act its constitutionality was assailed in the case of ex parte Newman (9 Cal., 502), and by a majority of the three Judges at that time constituting the Supreme Court the act was held unconstitutional. Field, Justice, dissented, however, and the decision in the Newman case was not permitted long to remain the law of the State. In the case of ex parte Andrews (18 Cal., 679), which was decided at the July term, 1861, the same question was presented to the Supreme Court, and the act of 1858 was declared constitutional by the concurrent opinions of all the Judges. The dissenting opinion of Mr. Justice Field in the case of ex parte Newman was adopted, as fully and correctly defining the views of the Judges then constituting the Court. The question came before the Court again in ex parte Bird (19 Cal., 130) and the Sunday law was again declared constitutional and the Andrews case affirmed.

It will thus be seen that the departure from the line of authority was of short duration and that the highest Court of this State, at an early day in our history, returned to the well-beaten track of judicial authority on this interesting and frequently discussed question. It is too late now to indulge in another departure, even if I were inclined to set aside the great weight of judicial opinions by which Sunday laws have been sustained and enforced. But I feel no such inclination. My views are fully in accord with those expressed by other Judges, and regarding the matter from a purely secular standpoint, the law is a proper and salutary one. It imposes no restraint upon the conscience of any member of the community; it exacts from no person the performance of any religious rights or ceremonies; it prescribes no religious faith or belief; a man may be an Episcopalian, a Methodist, a Catholic, a Hebrew, or, if he sees fit, even an Infidel. He may worship one God, or a plurality of Gods. He may be a Trinitarian, or a Unitarian, or he may reject all belief in the superintending care of a Divine Providence. Sunday laws leave his religious belief and practices as free as the air he breathes. It only forbids the carrying on of certain kinds of business on a certain day of the week, and the day selected in deference to the feelings and wishes of a large majority of the community is that day commonly denominated the Christian Sabbath or Sunday.

I have examined the questions involved in this case at some length, because they are important, and because there are many other cases similar in their nature, which may possibly be determined by the views herein expressed. My conclusion is, that there is nothing in the so-called "Sunday law" which in any manner interferes with the "free exercise and enjoyment of religious profession and worship" secured to all men by Section iv, Article 1., of the Constitution.

Writ dismissed and petitioner remanded. MORRISON, C. J.

Did not Know It Was in the Bible.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" "I will pay you for it on condition that you read the first three verses of Ps. 12 before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed in his sickness." A few days after the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "O," said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."—*Sel.*

Time Servers.

The trimming, hesitating policy of many reminds us of Luther's words to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them! This is a difficult game to play at, and one which is more suitable for a clown at a theater than a servant of Christ. When you are attempting a compromise you have to look around you and move cautiously as a tight rope dancer, for fear of offending on one side or the other. A little too much this way or that, and over you go. A cat on hot cinders is not in an enviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or indeed at all." Think of being able to go no further than the afore-mentioned timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ, at least so far as the age will permit me." Out upon such cowardice; life is too dear when bought at such a price.—*Spurgeon*

An oil train on the Erie road, consisting of fifty cars, took fire at the crossing of the Delaware River, near Port Jervis, N. Y. Fifteen cars were cut loose and drawn back by an engine. As each of the burning cars exploded flames shot into the air, and fragments of tanks were blown thousands of yards.

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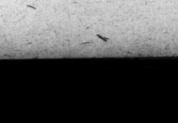

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A Good Word for Mexico.

Rev. Robert West spoke a fit and needed and enthusiastic word in behalf of Mexico at the recent meeting of the American Board at St. Louis. Somebody ought to speak and act effectively in behalf of the work there. For it must be said that with some most marked features of promise, our Board has, on the whole, operated with insufficient vigor in that country. It gave up the stations it once had in Northeastern Mexico some years ago. It failed to rally early and strongly enough to the help of Mr. Watkins after Mr. Stephens fell. Its appointees to reinforce the mission, if they were the right men, proved to be not in the right place; certainly they never came into happy adjustment to the emergency of the situation. It is no part of our function to adjudicate respecting any questions of difficulty which, it is well known, have arisen there. But we do not hesitate to say that it is high time the Board either withdrew from the Mexican field or else entered it with a force and generosity of appropriation bearing some adequate proportion to the worth and promise of our sister Republic. The work that has been done by Mr. Watkins and his wife has shown that nowhere are the returns of devotion more ample. The public attention is drawn to the country as never before. Railroad communication is sure to bring on a new age. The population will be stirred to thought and enterprise. It is no time to act feebly, hesitantly. What the Board should do should be done with might. Let us leave Mexico to the Presbyterians and Methodists, or else let us take possession of Northwestern Mexico as if we meant to hold it. Really, we must say that the Board at Boston has never put into its missions to the Papal world the measure of enthusiasm which it has bestowed upon Japan, or is now bestowing upon Africa. Robert West has gone to Boston to live. Let him keep making there the speech he made at St. Louis.

That veteran warrior, Dr. F. A. Ross, of Huntsville, Alabama, has been stirring some excitement among Southern Presbyterians. He introduced a resolution at a Synod held in Knoxville, Tenn., asking the General Assembly to consider "whether a new version of the Confession of Faith is called for at this time." He added a vigorous speech in which he arraigned the whole doctrine of Predestination as taught in the symbols of the church. He laid emphases on the asserted fact that an overwhelming majority of those who bear the Christian name reject such statements as those made in the Westminster Confession. He affirmed that the people, and most of the ruling elders, do not hold such statements. Therefore the Confession should be modified. The Synod voted his resolution down, but the Comberland Presbyterian Publishing House is circulating the Doctor's pamphlet on Reprobation.

The New York *Evangelist* and the New York *Observer* have taken opposite sides, very distinctly and in plain speech, on the recent case tried before the San Francisco Presbytery, involving the teacher of the Bible-class in Calvary Church. The first paper "can but greatly deprecate" the matter, "and protest that it was and is eminently an affair hat ought to have ended before it began." "On the contrary," says the editorial in the latter journal, "we applaud the Presbytery and the valiant elder who took up the matter and maintained the standards of the church and the teachings of Jesus Christ.

An earnest Christian friend writing says: "I find subscribers and regular readers of THE PACIFIC are ready and willing to take hold of Christian work in many branches." Let those who wish and pray to have Christian work done get subscribers to THE PACIFIC. The paper will tell them what work is now doing, the best way to do Christian work, and what should now be done. If those who love our Lord will read up what work is to be done from week to week, they will soon begin to pray for the success of what the Christian world has now in hand.

Recent deaths include the names of Rev. Dr. Christopher Cushing, of Cambridge, Mass.; Rev. Dr. E. P. Rogers, eminent in the Reformed Church, New York, and Rev. Dr. Samuel Manning, of the London Religious Tract Society.

Anti-Mission Congregationalists.

We are loth to write down this caption. We do it under protest. For are there really any such people in our ranks? "A great many of our people," so said a member of one of our churches, "do not take any interest in foreign missions. They even have feeling against that work." Well, we have heard of Hard-Shell Baptists and Anti-Mission Baptists, but then the general religious community regards them as civilization does poor white trash. It may give them all the charity it can, because education and intelligence are at a low point where these people flourish. But our friend had reference to a Congregational church, where church and school keep company, and have gone locked-hand for 300 years at least. We do not expect such reports about such churches. Surely, piety ought to have reached a point where it would be ashamed to confess to so poor and narrow a sentiment. Christian piety is missionary in its very nature. It was, at the start. "Our Lord," said Secretary Clark, in his paper on Our Great Trust, "charged his disciples that repentance and remission of sins should be preached in his name unto all the nations, beginning not 'at,' as the old version has it, but 'from' Jerusalem—a correction worth to the cause of Christ all that the revision has cost. He gave his disciples ten days to tarry at Jerusalem, prayerfully to wait for the promised enduing from the Holy Ghost, and then they were to go. Important as they might deem it to remain in their own country, so central, so remarkably situated for influence on other nations, they were to go."

It should seem that members of a Congregational church would be careful how they seemed even in their casual remarks to ignore "what be the first principles" of the faith they profess to hold. We often have occasion to say that we have less interest than others in the Bible, in prayer, in benevolent service, but we confess this lack as something which is reproachful. We do not set it up as a part of our religious platform.

In the name of all that is respectful to our Great Master, in the name of all that is intelligent in the churches of the Pilgrims, let this report that a large proportion in our fellowship are not interested in the foreign work, cease to come to us as if there were conceded to be any Christian grounds for such a position. There are no Christian grounds for it. Anti-mission is simply anti-Christ.

We are well aware that an apparent justification for such indifference to foreign claims is sought to be the plea that we are interested in our own country. That is worthy. Our country needs evangelization. No man can say too much for the work needing to be done in California—in the United States. Let us shout "a million a year!" and give each one of us our part to make up the million. But we shall do a foolish part if we play off one part of the evangelical commission against the other. Webster characterized that motto, "Liberty first and Union afterwards" as "words of delusion and folly." His motto was, "Liberty and Union, one and inseparable." They who would raise the banner, "Home first and Foreign afterwards," commit the same narrow error as those who emphasize Foreign and glide lightly over the Home work. Intelligent Christianity never betrays in its accent this provincial or alien breeding. To it, missions are one, whether they are wrought in Arizona or Micronesia. Our Lord's campaign is Ecumenical. Pertinent, therefore, are the words of Dr. Behrends at St. Louis. But a great and ably-officered army always moves in concert, however numerous and scattered the departments; and hence, whenever we plant churches and schools at home or push the work abroad, we are doing our work aright only when it is done from supreme love to Christ and with the view to the conquest of the world. The separation of the ventricles from the heart, or the severance of the arteries from the veins would be vastly more innocent than any conscious breach between the domestic and foreign missionary work in the living sympathies of the Church of God.

The Unitarian body, while it may latterly have shown a tendency toward still lower views of inspiration and of the doctrine of Christ, has still some members who dwell along the Orthodox border. If Minott Savage would lead the flock out into absolute religion, such a man as Rufus Ellis is able to administer a different portion of doctrine. Thus, at the recent Ministers' Institute, at Princeton, Mass., he read a paper on "Paul—His Theology and Religion." According to statements which we see quoted from the *Register*, the Unitarian organ at Boston, he made it plain to most that St. Augustine, and John Calvin, and Johnathan Edwards, and the Thirty-nine Articles, and the Westminster Confession, and the Saybrook Platform were all much sounder in Pauline doctrine than the least radical liberals. He intimated that the "doctrine of inability seemed to be upheld by modern science in its notions of the pressure of the environment, and that *heredity must* be natural depravity for most, so long as this continued to be so siuful a world; that Paul's pessimism, so far as humanity was concerned, was amply borne out by our own experience, and that the only hope we had must always be in the grace and mercy of a power that did not share our miserable limitations and experiences." "There was an admirable tonic in all this," says the *Register;* "but it had a 'bitter taste, though sweet may be the flower.' A manlier and more faithful paper was never brought before us."

The question has been discussed in Boston whether the New England theology has undergone any material change since the days of Edwards. Dr. Gulliver read an essay on the question. He endeavored to show the negative. He showed the negative, apparently, by making a very proper distinction between fact and theory. Thus he supposes the great majority of Congregational ministers hold the fact of original sin, of the atonement, and so on, although thay do not accept the same theory of these or other doctrines. For example, he said regarding the atonement, that "the one *essential* truth is that the death of Christ avails for the possible salvation of every sinner. *How* it does this, whether by removing a legal difficulty, or by placating offended Deity, or by the moral influence it brings to bear on the minds and consciences of men, is not material to the *fact* of a Scriptural belief in the atonement." If that is the way the Professor really argued, he might as well have argued on the affirmative as the negative side. Nobody supposes the Biblical facts have changed, but theology must have changed if "the moral theory" has just as good a right in New England doctrines as the governmental or judicial hypothesis. We have not much doubt it has so far changed or is changing.

General Eaton, United States Commissioner of Education, has returned from his visit to Oregon and Washington Territory. On the evening of his arrival in Portland, he was taken to the Mechanics' Fair, and had an opportunity of meeting many of the leading citizens and of witnessing the progress of the State in its agricultural and mechanical industries. The next morning he was met by Mayor Thompson, State Superintendent of Instruction Powell, County Superintendent of Instruction Macrum, and City Superintendent Crawford, members of the Board of School Directors, and Dr. Atkinson, a constant friend of education, and spent the day with them in visiting schools. It is said that talks were exacted from him in thirty schools. In Washington Territory he met various school officers, and in Seattle in the hall of the University addressed the faculty, students, citizens, and the members of the legislature who happened to be present. He looked up the schools at various points on the Sound, had a sail with Mr. Beecher's son, Capt. Henry, and spent a pleasant hour at Victoria with the Superintendent of Schools and the Premier. He addressed the regents, faculty, students and citizens at the Oregon State University at Eugene. He also spoke at Forest Grove, and there made a special examination of Capt. Wilkinson's school for Indian boys and girls, which he says is doing an excellent work and should have more ample means.

In Portland he visited homes for orphans and private schools. The Chinese school received his special attention. He thinks the interest taken in the Chinese school by the men of wealth in Portland has quickened the police in their enforcement of the law and in all matters touching them, and specially reduced the evils and added to the benefit of their presence in that city. He says that while Portland is tributary to San Francisco, it is a great commercial centre of itself, with very important centres rising around it and yet tributary to it, all showing marked progress since his visit ten years ago, and with possibilities hardly estimated. General Eaton thinks the ship-builders of Maine should take possession of Puget Sound, and speaks of the important example set by Mr. Villard in giving $11,000 to the Oregon State University, and finds his greatest gratification in the evidence of the great advance made in the facilities for education for the children and for the promotion of the general intelligence of the people. The educators and prominent people of Portland gave him a parting greeting the evening before sailing. There was a goodly attendance, Dr. Atkinson presiding. Speeches were made by Rev. Mr. Eliot, Dr. Lindsley, ex-Governor Gibbs, Supt. Powell and Judge Caples, which were followed by remarks by the General. After which he was taken to a most brilliant party at the palatial residence of the well-known New Hampshire banker, Mr. Ladd.

Traveling with the General and assisting him are Hon. S. B. Eaton, lawyer and member of the Tennesee Legislature, and Mr. J. E. Rockwell. stenographer of the Bureau of Education.

Mrs. Garfield has rented a handsome and comfortable house on Euclid Ave., Cleveland, and will spend the winter there, with her daughter and younger sons. She will take possession in a few weeks, and her children will then immediately enter school.

Crime Literature.

SOMETHING ABOUT ITS PUBLICATION, IN REPLY TO DR. DWINELL.

Dr. Dwinell, of Sacramento, in a late number of THE PACIFIC, contributes an article, written with his usual ability, upon the publication of detailed accounts of crime in the daily newspapers—a practice which he reprehends and holds accountable for a great deal of demoralization and prompting to evil. The view taken by Dr. Dwinell is one very commonly held, and sometimes expressed even by the very newspapers that are charged with being the greatest offenders. Never having seen anything upon the other side of the question, I undertake to set forth a few considerations that do not seem to be taken into account by those who write and speak as does Dr. Dwinell. I shall not attempt to prove the wholesomeness of the class of literature in controversy, but merely to show that the amount of evil it is doing is overrated, and that while the newspapers probably do considerable injury, they also accomplish some good by the publication of this very matter.

Nearly a hundred years ago, Fisher Ames lamented that the newspapers of his day, instead of educating the people to higher things, were ministering to their idle curiosity by publishing silly and preposterous stories about such monstrosities as double-headed calves or three-legged colts. Compared with the more serious charges made against the newspapers in these days, Ames' complaints seem amusing; but as the modern philosopher will be apt to think the stories of which Ames complained were not a bad substitute for the heated political discussions of Federalist and Democrat, with which he would have been glad to see the gazettes exclusively filled, so, too, perhaps, we may conclude the literature of crime has a usefulness not now understood, but which may become manifest with time.

But to come to the point: The reverend writer states in strong language what he conceives must be the effect upon weak or immature minds of the daily detailed histories of crime, and from the universality of this noxious literature in the newspaper world assumes an aggregate of crime due to this cause in adequate proportion. But he evidently overstates his case, exposing himself to the danger of a *reductio ad absurdum*; for if the consequences are half as disastrous as he represents, the growth of this style of journalism should be accompanied by sudden increase of crimes, of all magnitudes. This we know has not been the case, but rather the reverse, for criminal statistics give us the pleasing knowledge that crime is not generally increasing faster than population, and in many parts of the world is decreasing. In individual cases it may sometimes happen that the original promptings to crime came from the source indicated, but there is no evidence that justifies the rhetorical language and sweeping conclusions of Dr. Dwinell. He is writing in explanation of an assumed effect, but however forcible the argument may seem, there must be some logical flaw if we find that, after all, no such effect is discernible.

The error of the critics of the press lies mainly in not appreciating how largely publicity is the healthy air of modern life. If democracies now are not so corrupt as in the ancient world, it is because the publicity of the press, penetrating, like the atmosphere we breathe, every secret recess, brings the conduct of each individual member of society under the review of every other one. Take away this anti-septic agency of the newspaper press, and nobody would trust the legislature for laws or the courts for justice. Verres did not plunder the miserrble inhabitants of Sicily more ruthlessly than American citizens would suffer if it were not for the fierce glare of publicity shed upon all official persons by the press. Wherever there is not publicity corruption is rank. In Russia all the energies of an absolute government, working through the subtile agency of a host of spies, are powerless to extirpate corruption from the civil and military administration. In the United States and Great Britain, with forms of government which permit no such concentration of effort to an end, the result is effected easily and naturally, because the press is free. Publicity is becoming the great modern punishment for wrong-doing, as much more subtile than ancient forms, as the electric torture of a Nihilist is more exquisitely agonizing than the old-time horrors of the rack and faggot. The law miscarries, or the offender is powerful enough to defy it; but the "trial by newspapers" he cannot evade, and its adverse judgment, if honestly given, is the true brand of Cain.

We are not without some illustrations of what would be the effect of a general prohibition of the publication of the details of crime. The law of California, under a mistaken idea of protecting public morals by suppressing scandals, contains provisions that secure secrecy in most divorce trials. At the same time the law endeavors to prevent fraud by stringent provisions against collusion; but so little able are courts to protect the honor of their own proceedings, when unvisited by the sunlight of publicity, that probably one out of every two divorces is obtained by illegal collusion, and the evil is yearly broadening and deepening, like a crevasse in the bank of a mighty river. The knowledge that divorces can be secretly and cheaply obtained, where no crime has been committed by either party, is more demoralizing to society than the publication of any number of scandals could be. The first remedy for the divorce evil is to throw wide open every court-room door, in the serene confidence that, though a few may be injured by learning of domestic impurities, such open knowledge is a hundred times less dangerous than the pestilence that walketh in darkness.

If the publication of crime literature makes a few persons criminals, it is, with the many, the great incentive to the punishment of crime. Our judicial system has grown so lax that it is hard to secure the punishment of criminals in this country unless there is an awakened public sentiment demanding it. A few statistics of crime or a little general knowledge on the subject will not create such a sentiment. Nothing could do it so effectually as daily spreading before the masses a full knowledge of the perils by which good citizens are surrounded—the magnitude and imminence of the danger. Nothing but such a sentiment as this, created in this way, can keep officers of the law up to their duty, and prevent a weak sentimentality from emptying the prisoners and jails at the expense of our lives and property.

Hiding ugly facts is a short-sighted policy in morals. "Facts must be faced," is the brave motto. Hiding facts may seem to be a temporary gain, but it is one of those "little weak expedients and fallacious short-cuts" which Edmund Burke truly said were the bane of statesmanship.

To show how true it is that if we are only ready to courageously face the facts we can generally find a remedy for them, let me call attention to an incident of too recent occurrence to have yet passed from memory. It is an example proving that publications which might at first be taken to be destructive of good morals in reality conserved them. A few months ago there visited this country a French actress of brilliant tallents but abandoned and licentious life. Shd had previously visited England, and the dazzle of her genius was sufficient to obscure her moral obliquity; the most aristocratic drawing-rooms opened to receive her, the noblest ladies sought her society. Her coming to America was heralded by the publication of prurient details which anvone might have said illustrated the worst phases of journalism and would poison young minds and confuse perceptions of right and wrong. But what was the real effect? It was that the thorough discussion prevented the social success of the favorite in America. The fashionables who would have been glad to receive her could not brave public opinion when loudly voiced from the house-tops, though they might have done so had it been only whispered in reception halls. One club of gentlemen in New York thought they were independent enough to tender a public reception, but when they tried it they discovered their mistake, and were glad to be able to retire from the undertaking.

But, after all, the great objection to such propositions as that of Dr. Dwinelle, is their impracticability. The character of matter published by newspapers is by no means entirely a matter of choice with the editors or publishers. Like men engaged in other productive employments, they have to be guided more by a sense of what the public wants than by that of what they would like to supply. In this instance there can, unfortunately, be no doubt about what the public expects of newspapers. They must give full and accurate details of all great crimes, or, if they do not, they must suffer the consequences in a loss of business. Newspaper readers are inconsistent almost beyond belief, for what they are eager to read they will condemn a paper for publishing. Even a common agreement among publishers to omit all scandalous details, supposing such an agreement could be obtained, would have no effect, for unscrupulous men would soon begin the publication of new journals, with the knowledge that they were responding to a popular demand.

No, whether regretable or not, the world has drifted into an intellectual cycle in which the publicity of print attaches itself to everything. It is useless to bewail a tendency that is manifestly irresistible. Our time will be better spent in making the best of existing conditions. The vices of the times cannot be cured by trying to reverse movements under the control of irresistible forces. We must move with them, and try to turn them to good. In this world of cause and effect, there is nothing which does not act and re-act in a thousand ways, and some of these we can turn to good account in the moral progress of the world.

EX-EDITOR.

We very gladly insert the following note, and hope our readers will respond:

SAN QUENTIN, Nov. 7, 1881.

ED. PACIFIC: Having accepted the position of Moral Instructor in the State Prison, I find that the library which is under my charge needs replenishing. Will you be good enough to ask your readers to contribute such old books and magazines as they can spare, and which are of little or no use to them? We can put them in order at our small bindery here. All such may be sent to the office of the Prison Commissioners, 20 Webb street, between California and Sacramento. You will thus confer a great favor upon

WM. H. HILL, Moral Instructor.

LOCKEFORD, Nov. 9, 1881.—DEAR "PACIFIC": We held our communion service yesterday, and one united with us by letter. The congregations are increasing, both here and at Washington. As an instance, one man brought his family eleven miles. He told me he lives in Amador county; and so seldom do they have preaching there, that he was determined to come to our Washington service, as long as the roads were good and the rivers fordable. A little encouragement like this, with a good, warm, Christian, hearty grip of the hand, helps one considerably, especially when it is accompanied with, "May God bless you, my brother." W. H. PASCOE.

Jerry McAuley who, with his excellent wife, has accomplished such blessed results in the Water-street Mission, proposes to establish a similar Mission in the Cremorne Garden, a notorious place of dissipation in 32nd street, which has been secured on moderate terms.

Home Missionary Cal.

Office: No. 7 Montgomery Avenue.

In Scott Valley.

It is hard work to get out of a comfortable seat in a first-class car and bundle up as best you can in a mud-wagon stage, with a hundred miles of mountain travel, a night and a day, before you. But to know how to bundle, how to hold on to your seat, to say nothing, to be a philosopher of the happy-go-lucky sort, makes the hard work easier, and when it is over, somewhat satisfactory, if not heroic. We arrived in Etna, the central town of Scott Valley, at sundown, and had no complaints to make. The soreness in a bone or two would soon be gone, and what was the use of telling everybody "you was almost dead," when a night's sleep would bring you out as good as new. That clear mountain air, the exhilarating delights of magnificant scenery, the cordial welcome of friends, new and old, and more than all, the work of the church which had called us hither—all these were inspirations which gave us eyes, ears and heart for nothing else but the best to be found in this world.

The story of the church in Etna is a brief one, and like many others—young, poor, struggling, brave, hopeful. It was organized a year ago this month, with eight or nine members; the only church organization in a town of some three hundred people, and reaching out after one or two hundred more on the farms and ranches adjoining.

The town is no wickeder than other places, although some have thought so; nevertheless, to build a church in it was no easy matter. The burden rested on a few, and most of them women. The outcome is a success. A neat house of worship stands on a sigthly and central place, the lot being roomy enough for a parsonage, which by the way, is being spoken of as the next thing. It is 50x32, and will seat comfortably 210 persons. It is neat, cheery and inviting. Sunday morning, October 23rd, there was a debt of $200 and upwards; at 1 P. M. it was almost all provided for; at night the Trustees saw their way clear to ask the Union for the appropriation voted to them.

The services of the dedication were largely attended. The Fort Jones Congregational Church was well represented, and rejoiced in the prosperity of the sister Church. After the sermon by the Superintendent, which was preceded by the baptism of the infant son of Mr. and Mrs. Campbell, liberal giving of the people to remove the debt, the dedicatory prayer was offerred by the Rev. Jos. Adams, of Little Shasta Valley. In the evening another large assembly met and listened to a true sermon from Bro. Adams who, for the present, is the Congregational Bishop of Siskiyou County. Until a helper comes to relieve him, he has agreed to have an eye on the four churches in Scott Valley, besides doing as full work as he can in his own parish, which stretches from Butteville to Cottonwood—an extent of some fifty miles. What makes it possible for him to do all this is, that the church in Little Shasta Valley consents for a time, and that he himself hardly ever knows where or when to stop.

We congratulate the little church in Etna for their struggle and their success. We hope that soon the other three churches of the valley may be as comfortably housed and strengthened. What is needed is a pastor with the special qualifications of good sense, industry, fair ability, some courage, and devoted piety. He will have plenty of work, some discouragements, enough to eat and wear, and harvest joys. A minister, with his wife, wanted at once for four churches in Scott Valley. He may have to preach every Sunday morning in Etna, and on alternate Sunday afternoons or evenings in Callahan, Oro Fino and Fort Jones. We would like to communicate and confer with such a brother forthwith.

Religious Intelligence.

California.

At the Congregational Club last Monday, Rev. Dr. McLean presented a very interesting and profitable paper on the "Attitude of the Pulpit towards Spiritualism." Next Monday, Rev. John Kimball will present the subject—"The Utility and Hopefulness of Prison Work." The Club meets on Mondays at 1:15, in the parlors of the Y. M. C. A.

Amongst the visitors at the Congregational Club on Monday were Mr. and Mrs. Plant, late of Minneapolis, Mrs. Prof. Moore, of San Jose, Rev. W. Frear, recently returned from the East, Rev. E. James, of Oakland, Rev. H. Cummings and Mr. Sweetser of this city.

Last Monday, the half-yearly meeting of the Congregational Club was held, and by vote all the officers were re-elected as follows: Rev. C. A. Savage, Chairman; Rev. George Morris, Secretary and Treasurer; Messrs. Bufford, Pond and Savage, Executive Committee.

We are very glad indeed to say that Dr. Benton is recovering gradually, but we hope surely.

At the First Church in this city, Dr. Stone gave a most excellent sermon last Sabbath.

Three were added to our church in Petaluma last Sabbath; one on confession, and two by letter.

Rev. Dr. Daniel C. Greene and family sailed from this port yesterday, returning to their field of labor in Japan, after a year's vacation in this country.

An adjourned meeting of the Congregational Associates will be held at No. 7 Montgomery Avenue, on Friday, Nov. 11th, at 3½ P. M.

Two persons joined, on confession of faith, the Golden Gate church, Oakland, last Sabbath, Rev. W. H. Cooke, pastor.

A "New England Dinner," given by the ladies of the Dime Society, in the Second Congregational church, Oakland, last Thursday evening, brought about $70 into the treasury.

The Delta Sigma Literary of the First Church held the first of its winter series of entertainments on Thursday evening of last week. The programme, excellent in all its parts, was fully carried out, and a large and appreciative audience was present. The choir of the church assisted largely in the entertainment, and, as all were in "good voice," complimentary notice from THE PACIFIC would be superfluous. The violin solo by Miss Josie Weed, was admirably rendered, and "the little one" is to be congratulated on her successful "debut." "Barbara Fritchie" by Harry E. Sanderson, elicited a hearty encore, which was responded to by a humorous lecture on intemperance. The exhibition in the sign language by the Rev. Dr. Stone was the feature of the evening; listening with the eyes to a well-told story was as novel as it was pleasing to the delighted spectators. The large attendance and number of new members gained, bespeak for the society a large sphere of usefulness in the charitable work to which it is pledged.

Five persons were received into membership at the Communion in Plymouth Church last Sabbath morning.

"The Mercy Seat—an Old Testament symbol and a New Testament fact," was the subject of Rev. W. C. Pond's discourse at Bethany Church, last Sabbath morning. At night, the Sunday-school Anniversary was held. The principal feature of the evening was an object lesson on the development of character. It was represented by a ladder, indicating the steps from earth to heaven.

We have been very glad to receive the directory of the Bethany Congregational Church, and from it to find that at this date there are in the church 196 members, of whom 67 are Chinese. The total number of members enrolled from the first is 251, of whom 55 have been removed—8 by death, 7 by discipline, and 40 by dismissal, with recommendation to other churches. The directory cannot but be very helpful to the members of this church in gaining mutual acquaintance with each other.

Four persons were added to Green Street Church last Sabbath.

Rev. Jos. Rowell preached at Mariners' Church last Sunday morning on "The Atonement."

Rev. Walter Fear preached for Rev. J. Kimball at the West Oakland Church, last Sunday, morning and evening. Excellent sermons to good audiences. One person was added to the church.

Last Sabbath was a red-letter day with our church in Berkeley. Eighteen persons were added to the church; twelve by letter and six by profession. In the morning the congregation was very large; additional seats had to be brought into the church. At night the Missionary Concert was held. Missions in China was the subject.

One person was added to Plymouth Avenue Church last Sabbath.

Rev. M. Willett preached last Sabbath morning in Santa Cruz upon the "Ministration of Angels," and in the evening with the Cheerful Workers took up the missionary topic of China.

RENO, NEV.—Rev. A. B. Palmer has been invited to remain one year. Two were received at the last communion.

A Church Aid Society has been organized in connection with the Congregational Church in Oroville. It meets once in two weeks and is useful in several directions. Gas has been introduced for lighting the church at a cost of $126, and some other improvements have been made.

The Congregational folks in Woodland are preparing to make very great improvements in their church edifice. The contemplated enlargement and improvement indicate good and prosperous work being done.

Rev. W. Bruce sends us good news from Folsom. Special meetings have been commenced and are being carried on with increasing interest. Prayer meetings are held in the afternoon and are largely attended. The prison is being visited, and services held for the prisoners. Rev. W. Bruce held no less than 16 services in one week, and the general outlook for a season of revival is very hopeful indeed.

Missionary Secretary, Rev. L. H. Cobb, D. D., is at paesent in Tucson, Arizona.

The church in Little Shasta Valley has invited the Rev. J. Adams to continue as its pastor for another year.

Rev. J. J. Powell has been invited to supply the pulpit in Rio Vista for six months.

We learn with regret that G. M. Wells, M. D., left on the steamer last week for Portland, Oregon, and that he may remove his family to that city, and there go in practice. We hope he will yet decide to stay in California. We can ill afford to loose Christian physicians of his stamp. And what will our church in Sonoma do? Wherever Dr. Wells goes our best wishes will go with him.

They have had some very happy experiences in Murphys of late. Two of the good folks, Messrs. Deacon Heard and Henry Harris, have of late been building and furnishing a very nice house, which seemed to mean business. All arrangements completed, they went to Stockton to meet, after a four years' absence, their betrothed ones just arrived from England. The nuptial knot having been satisfactorily tied, the bridal parties proceeded to Murphys, where they were greeted by bell ringing—the bells of the Congregational church, Catholic church and school-house joining in the welcome. The whole town of Murphys rejoiced; the people ran to welcome the new arrivals to their hearts and neighborhood, and a sumptuous supper of good things wound up the festivities of the joyous occasion. The church and community may be congratulated upon the accession to their forces of these newly arrived ladies.

Hawaiian Islands.

The first Sabbath of last month was a memorable one in Honolulu. 45 persons joined the Fort-street Church, 26 were received into the Bethel Church, and 17 were added to the Chinese Church. The additions to the Chinese Church were largely by letter from mission churches in Hong Kong and Canton.——The Y. M. C. A. in Honolulu is a live institution, doing most excellent work.

Other Denominations.

PRESBYTERIAN. — The Woodbridge Church in this city has been repainted and frescoed.——A ladies' missionary society has been organized at Vacaville, and a children's society has been formed at St. Helena.——Rev. J. T. Wills filled the pulpit of the Central Presbyterian Tabernacle on a recent Sabbath.

CUMBERLAND PRESBYTERIAN. — The church in San Jose, under pastoral care of Rev. Dr. Bushnell, has just completed the 1st vol. of its paper, *Our Messenger*. Such a paper must be the means of much good.

BAPTIST.—Rev. T. J. Arnold is doing good work at Napa.——The Yountville Church paid off $1,200 of its debt last year.——The Santa Clara Church is to be greatly improved.——Good news is reported by Rev. J. Q. A. Henry, from Sacramento.

Temperance.

The Good Templars of Murphys have nearly finished their new hall. The dedication services are to take place this week. The pastor of the church in Murphys says: "All feel happy at the good choice of the Grand Lodge in securing the help of Mrs. Richardson as Superintendent of the Band of Hope and Juvenile Dopartment. It is the right one in the right place.

A writer to *The Interior* from the great Conference in London of the various branches of Methodists says: "The Wesleyans wonder at us for making our temperance principles a matter of conscience, and seem to regard us as a peculiar people on that account. On this one point there is so wide a difference as to affect the whole intercourse of the Conference."

Foreign.

MOODY AND SANKEY AT NEWCASTLE-ON-TYNE IN ENGLAND.—The grand work which these God-honored Evangelists did some years ago at the above place is known and remembered gratefully by tens, and probably by hundreds of thousands of people. And now in the present visit, Messrs. Moody and Sankey have already recommenced labors in the same spot, under most favorable circumstances, and with the most encouraging prospects. Since the days of Whitfield and Wesley such a religious uprising has not been seen as that which took place upon the last visit of Messrs. Moody and Sankey; and now the churches where the meetings are held are already crowded, and large throngs of people cannot enter. The prospect is that even greater times of refreshing will now take place than ever before. We know the Christian people of California will devoutly pray that God's richest blessing may rest upon these services.

Y. M. C. A. Matters.

George Hewston, M. D., lectured to a large audience in Y. M. C. A. Hall last Thursday evening; his subject being "Christian Religion, Science and Atheism. Ingersoll Reviewed." The lecture was an able effort, and held the undivided attention of all present until the close. We understand it is to be published in pamphlet form. The educational classes of the Association are all organized and are largely attended. Any person wishing to join, can do so at any time. Next Sabbath, Nov. 13th, has been set apart by the International Committee, for special prayer for young men, and Young Men's Christian Associations in all lands. The pastors of the city have been invited to preach appropriate sermons on the occasion, and Dr. Beckwith will preach in Association Hall, Sunday, at 3 o'clock.

The following is the report of the Association work in all its departments, for the month of October:

			AVERAGE.
26	Noon-day	Meetings.....	165
9	Evening	"	133
5	Gospel	"	405
10	Open air	"	275
2	Japanese	"	30
			NO.
5	Old Folks Home	Meetings.....	30
4	Young Men's Prayer	Meetings..	70
4	Sunday Morn	" "	85
5	Bible and Training Class	"	88
1	St. Andrews	Reception.....	525
3	Association	"	975
1	Sunday-school	Anniversary....	120
31	Days Reading	Room.....	3125
26	"	Gymnasium.....	2680

12 Pulpit supplies furnished; 3 Funerals attended; 8,000 invitations to Meetings, by Yoke Fellows; 1,500 Letters and Circulars, and 106 Postal-cards sent out; Permanent employment for 3, and temporary for 6 young men obtained; 101 new members joined during the month; 25 young men assisted in various ways; 123 new books added to the library; 45 inquirers at different meetings, and 6,000 pages of religious reading matter given away. The Association is now thoroughly organized in all its departments and success seems to be attending our efforts.

We desire to return thanks to our Heavenly Father for the blessings vouchsafed to us during the past month, and pray that he will make us wise in winning souls to him.

HENRY J. MCCOY, Gen. Sec.

Letter from Hilo, Hawaiian Islands.

Last Thursday, Oct. 6th, the steamer *Likelike*, that runs between here and Honolulu, brought us the sad intelligence that our dear President was dead. We saw the steamer in the distance and noticed her flag at half-mast, and felt certain that she brought us bad news; such it proved to be. As soon as the steamer arrived, the American and Hawaiian flags were hoisted half-mast. A meeting of Americans was held, and it was arranged that the stores should close on Saturday, Oct. 8th, and services held at Foreign Church. On that day the church was draped in mourning. The pulpit was entirely covered with black cloth. At each end of the pulpit was placed a vase of flowers, mixed with dark leaves. In front of the pulpit was placed a fine life picture of the dear departed President, beautifully draped. The table in front of the pulpit was covered with black cloth, and a large cross of flowers lay on it. The American flag was suspended from the ceiling at back of pulpit, draped. There was appropriate music sung, and addresses by Rev. Titus Coan, pastor of native church, and E. P. Baker, pastor of Foreign Church. The remarks were very appropriate and the tunes affecting. Rev. Mr. Coan was much affected, almost to tears. His love of his native country is just as strong as though he had never left it. The speakers seemed to think that good would come from this very sad dispensation of Providence; that "behind a frowning Providence there is a smiling face;" that God reigns; that He doeth all things well. This sad news made me say "My dear, dear country, God will save thee."

JAMES A. MARTIN.

October 12th, 1881.

Letter from Honolulu.

DEAR PACIFIC: In common with all the Christian world we are mourning the death of our good President. Truly "God's ways are not as our ways, nor his thoughts as our thoughts," for we would have had him live. The steamer came in with flag at half-mast, and soon the sad news was spoken, and all mourned. Memorial services were held the following Thursday in Fort Street Church, it being beautifully decorated in black and white, with the flags of the two nations intertwined. Palm leaves and ferns in rich abundance, white flowers in wreaths and crosses, arranged upon organ and railing, and above all, the name of Garfield in letters of green.

A large crowd of people gathered at an early hour, many of them, especially ladies, in mourning dress. Rev. J. A. Cruzan delivered a most excellent address, the choir sang appropriate anthems, and the Royal Hawaiian band discoursed solemn music both before and after the address. The flags on the government and other buildings were at half-mast, many business houses were draped in mourning, and business suspended for the day. At the Bethel and Episcopal Churches, on the following Sunday, memorial discourses were delivered. At a meeting called of American citizens, it was resolved to wear badges of mourning thirty days, and many Hawaiians are wearing these badges. "Sorrow and suffering makes the world akin."

At the last communion of Fort Street Church, forty-five members were received, as the fruit of the Spirit's work among us, during the past weeks. At the Bethel twenty-five were received; and both Sabbath-schools are feeling the effect, both in numbers and in earnestness and faithful work. In accordance with the suggestion for prayer and praise service, in Sabbath-schools, in all parts of the world, there was a reunion gathering in Fort Street, on Sunday afternoon, Oct. 16th, with singing, addresses and prayer.

Sunday, the 9th of Oct., was a notable day in the history of the Chinese church here. A praise service was held, and the singing was excellent, both by the Sabbath-school children, and the choir, composed of six Chinese women and several men. It was followed in a few days by a fair for the benefit of the Chinese church, which has a debt upon it. The fair was held in Fort Street vestry, and was admirably arranged and a decided success; realizing the sum of $1,500 in one afternoon and evening.

Rev. J. A. Cruzan has received a most cordial and unanimous call from Fort Street Church to become its pastor, which he has accepted. He returns by the next steamer to his former home in Portland, Oregon, to make arrangements for leaving that place for his new field of labor among us. L. W. E.

October 20, 1881.

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[From Rev. Dr. Bridgeman.]

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CHAPTER FOUR.

That was a miserable night. I thought at first of beating my brains out against the wall, but shuddered at the thought, feeling that if there were such a thing, I did not wish to butt my way into eternity in that style.

Then I tried to compose myself and look at the matter calmly. I had stolen $1,190.00. Everything was against me. Mr. Crombie had all the evidence ready to give in a few moments. I had no defense. It would be short work with me. I was angry at Crombie, with all the anger of fear and baffled hopes, but still I could not see one extenuating circumstance for myself. I had walked into the crime with my eyes open. I thought of everything; the night seemed an eternity, and as the light came in through a few cracks high up, telling me that it was morning, I pulled out some of my hair to see if it had turned white, but it was as brown as ever. I began to think I was really in prison. After a time Crombie opened the door; as he did so a long doorful of early sunlight fell across the floor, and he came in in the midst of it. He stepped across the room to me and laid his hand on my head, stroking back the tumbled hair. I let my head drop. His sympathetic touch made me feel like weeping. At length he said:

"My poor boy, you cannot tell how sorry I am for you."

Then he was silent. I looked up; he seemed entirely changed, as if he had suffered too. I looked at his white hair, prematurely so, and the lines of labor and sorrow on his brow, and the thin melancholy lips, and was struck with remorse that I had injured him so. I am naturally frank and talkative, and I had thought so intensely during that age-long night that I had to say out something in order to relieve my full heart. His sympathetic looks led me on and I told everything. I must have talked an hour or two. He prayed for me. I seemed to stand in the presence of his solemn inner life, and in God's presence too. All my vengefulness and bitterness seemed to evaporate, and I really felt as if I were an awful sinner.

After a time he said: "I heard from my partner last night. He wants me to forgive you. I did some bad work for him once; I injured him, but he was not very hard on me; not very hard."

He was looking away and his face was drawn into almost agonized lines.

"I forgrve you," he said. I scarcely comprehended what he meant. I suppose I showed it in my face, so he repeated:

"I forgive you. I will not make any charges against you. I will not even ask you to repay me. Go, sin no more. Go somewhere and live an honest life."

"On one condition," I said, "that I may repay you four-fold."

"Let it be so."

"I can't live away from you."

"Be my bookkeepeer, then, as you have been. I trust you now."

Then he went away, leaving the door open. I went out into the morning air. The world seemed strange. I was in my place at the right time, and never did I even make a mistake after that. He never said a word to anyone about my stealing, but I told some of the other clerks, partly to show them how sharp the "old man" was, and partly to relieve myself of the sense of guilt that was weighing me down. It took me four years to earn enough to pay him the $5,000, but I was never a happier man than when I gave him the check for the amount. He thanked me, and then, as I was about going, he said, "Hold on!" I turned, and as I did so he gave me a deed for a house and lot, this house.

I was pouring forth my thanks, when he stopped me abruptly, saying: "It was my partners' idea."

"Well," I said, as Mr. Taft ceased, "who is this partner, or what is he, or it?"

"Oh, that is merely one of his pleasant fictions. He is so good and simple that he cannot bear the thought that *he* is doing something good and kind, so he has to put it all on his partner. His partner is really himself."

I give this anecdote as illustrating Mr. Crombie's business side.

I spent the evening with Mr. Taft, and the next day went over to see the farms that had been hewn out of the forest. The township had finally been named simply Woodland. The land was beautifully rolling, and from the knolls that crowned the swells fine views of the distant mountains could be gained. I met a farmer who volunteered to show me around. He was loquacious, and told many long stories of Uncle Crombie. One is worthy of preservation.

An old paralytic was brought to Mr. Crombie. Now it was against his principles to give money. But what could the old man do? Crombie was inventive. He had some carp put in a pond, and gave the old man the job of feeding them boiled potatoes. As he hobbled around with his potatoes, feeding his fish in the fresh air and sunshine, his limbs grew stronger, his mind brighter, and finally he recovered his normal strength.

I met several young men who had been drunkards, but now were honest and industrious and sober, living well and caring for their families. I met one woman who was especially loud in her praises of Uncle Crombie. She said, "He scared the children when they first saw him, but now they would run a mile to see him. We were just clean broken up when we came here; ragged, penniless, no work, no nothin', no better'n beggars. But he got hold of us, heartened us up, gave us work, let us have this place on easy terms, and now we are just as happy as any one need be."

Woodland seemed to be prospering in every way. Nearly a hundred men were at work in the ever-receding forest, new houses were going up, new land was being plowed, and every one was talking of Uncle Crombie, and some one would sometimes allude to "his partner." He came out nearly every week to see to things, and usually held a prayer-meeting at the church. When evening came—it was his evening—I found my way to the church. Mr. Crombie was just driving up in his carriage. He greeted the eager people around him with what seemed coldness, but when he entered the church and read and prayed he became very earnest. He gave the people some very sensible advice, concluding in these words: "You have made a good start, go on well. Keep what is good—your industry, your love of your homes, your peaceableness, your love for each other, your opportunities for education, your blessed religion, your purity. Keep out what is bad, that most cursed of all things—intemperance—and ignorance, selfishness, lust. God never gave you these pretty farms to be abused and spoiled by your sins. Love God, love each other, and the God of all peace sanctify you wholly—spirit, soul and body."

As he stood on the steps of the church, looking over the moonlit farms, he said, "Ah, my partner would like this!"

On his way home that night, his horses were frightened and ran away; he was thrown from his carriage and instantly killed. His will being opened, provided that Mr. Taft should take his place. The name of the firm was signed in full,

CROMBIE AND GOD.

God Out and Man In.

BY REV. W. H. PLATT, LL.D.

NUMBER NINE.

[With this number Dr. Platt concludes those of his replies to Colonel Ingersoll that refer to the Bible.]

ALLEGED IMMORALITIES IN THE BIBLE.

Ingersoll—"Christianity makes an often fatal attack on a man's morality—if he happens to be blessed with any—by substituting for the sentiments of love and duty to our neighbors a sense of blind obedience to an infinite, mysterious, revengeful and tyrannical God! The real principle of Christian morality is servile obedience to dangerous Power."

Lawyer—What do you say to the morality of Christ's sermon on the Mount? Is he revengeful who says "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you?" Or he who says, "Be pitiful, be courteous, not rendering evil for evil, but contrariwise, blessing?" "If ye forgive men their tresposses your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive you." "Love your neighbor as yourself." And how about the morality of the Lord's Prayer? Christian theology has been questioned before, but what respectable mind has ever before questioned Christian morality.

Ingersoll — Reason about it as you may, "the Bible is not the standard of right and wrong, or of decency in this country."

Lawyer—The Bible is a standard of decency, as it purifies and sanctifies the affections and sentiments of the world; and for the same reason it is a standard of right and wrong. No other book has so entered into the moral elements of municipal law, or so elevated the proprieties of domestic and social conduct, as the Bible. It has guided legislators and judges, inspired poets and orators, created subjects for painters and sculptors, comforted mourners, encouraged the despairing, blessed the birth of the living and consecrated the departure of the dying. What more is required to make it a standard of right and decency? Have the purest of women and the saintliest of men of the past or present found it otherwise? Has the reading of the Bible in private and in public proved corrupting? People grow in grace, as they do in mental force. Religion, like all things advancing under the energies of evolution, elevates people from animal grossness to religious refinement. The style of the sacred writers belongs to their times. We do not now use expressions in conversation that were innocently used in the days of Elizabethan politeness. Fashions of speech change, but principles of morality abide forever. The rose is none the less a rose, nor the diamond any the less a diamond, because they came from the dust. In the days of the Patriarchs, writers told plainly what bad people did, and as plainly they told the evil consequences of what they did. If the Bible tells us of the wickedness of David, it also tells us of his great repentance, and the awful punishment he endured. The Bible mentions a wickedness only to condemn it. Lust was never excited by the commands forbidding it. The command not to steal never made a thief. There is a God, according to my opinion, or there is not a God, according to your opinion. If there is no God, then the Bible is not from him, but from man, who is responsible for it. If there is a God, the Bible is either from him or not from him. If the Bible is from him, it must be in every way right; if not from him, then it is from man, and must be judged as human writing.

Ingersoll—Are all those parts of the Bible inspired that speak of Noah's drunkenness and David's shamelessness, and a thousand and one atrocities mentioned?

Lawyer—Why not? To tell us of sin is not to approve it. Narrative inspiration vouches only for the truth of the history, but not for the morality of the act. The aim of inspiration in the historian is truth, and in the law-giver, morality. In Hebrew style God is said to command that which he only predicts or permits. The God who forbids theft, adultery and murder could not command them. To predict is not to command or to approve; nor can it be immoral to speak of them by way of prohibition. God never commanded a cruelty nor an impurity. The Jews have a most awful reverence for the moral perfections of Jehovah, and they never supposed that their sacred scriptures impeached his character or providence in the least. For over three thousand years this remarkable people have clung to their sacred scriptures as the most pure and sacred of writings; nor have the venerable men and chaste mothers in Israel ever supposed they were teaching their sons and daughters impurity and malice in instructing them so carefully in the lessons of their ancient scriptures and faith.

Ingersoll—I don't impeach Jehovah, if there is one. I impeach the writings that slander him.

Lawyer—You give literal construction to figurative expressions. You separate, in construing these books, that which the law would not permit you to do in legal instruments. You do not seek to give all possible harmony to the whole, as a lawyer should, but, like an infidel, to find all contradictions in its several parts. The writers of the Bible, admitting them to be merely human, must have intended to teach morality or immorality. If they intended to teach morality exclusively, they would not include in their writings anything supposed likely to approve immorality. If they intended to teach immorality exclusively, they would not include the teachings of vastly so much more morality. So, all parts of intentionally moral books, whether inspired or uninspired, must be supposed to teach morality directly, or to teach it indirectly, by exhibiting the consequences of immorality. If, therefore, you receive immoral impressions from books written by competent writers, intending to teach morality, the fault is not in the books, but in you. The teachings of the Bible warn men to avoid sin by every motive God can present. It threatens punishment, it offers rewards, it sets before men life and death, to keep them from sin. Is it likely, therefore, that such teachings would be included in an immoral or an obscene book? Moral books aim at moral ends, and immoral books at immoral ends. No one will say that the Bible aims at immoral ends. In other words, it is absurd to say that men would teach immoral ethics.

(g) PROFESSOR HUXLEY'S OPINION OF THE BIBLE.

The morality of the Bible is beyond question, putting opinion against opinion—the testimony of Christian against infidel. Professor Huxley says:

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack line and color, and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britian, and is as familiar to noble and simple, from John o' Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of other counties and other civilization, and of a great past, stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between two extremities, and each earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?" ("Critiques and Addresses—The School Boards.")

The Things That We Know About Jesus.

PART I.

This subject was given out by our pastor for the topic of the prayer-meeting. He made some remarks on the general epistles of John and Paul's letters to Timothy. Who could have had a better knowledge of Jesus than these two?

One, the beloved disciple, who from the time he was called, was found near the Master, even at the scene on Calvary: Matt. iv: 21; Luke v: 10, 11; Mark xiii: 3; John xiii: 23; John xix: 26, 27; xxi: 7, 20, 24. Paul, the other, who called himself the least of the followers of our Master; yet how powerful his writings are, and how faithful he was in his devotion to his Saviour, from the time he met Him on his journey to Damascus to the time of his death: Acts ix: 3, 6, 20; Acts xiii: 1, 3; xxvi: 27, 29; Rom. i: 8; 2d Tim. iv: 6, 8.

From what is said about Jesus in the prophecies that are in the Old Testament (and handed down to us by the prophets of old, who spake as the Spirit gave them utterance), and from the gospels and letters that are in the New Testament, we have a subject that we could not finish in our lives here on earth, and we could study it in the life to come; even then we would not finish "The Things That We Know About Jesus."

We will look at a few things of what we know about Jesus—He who was crucified and buried, but rose again and now stands at the right hand of the Father, making intercessions for us.

What a study this is, as we take "The Word" and look through it to see what we can find about Jesus.

We find that He is Divine: Matt. xxvi: 63, 64; John i: 14, 18; John iii: 16, 18; 1st John iv: 9. We have access to the Father through Him: John x: 7, 9; xiv: 6; Rom. v: 2; Eph, ii: 13; Heb. vii: 19, 25; 1st Peter iii: 18. We are adopted and made sons of God and heirs with Him in the life to come: John i: 12; Eph. i: 5; Rom. viii: 17; Heb. ii: 10, 13; 1st John iii: 1, 2; Jas. ii: 5; Gal. iii: 29.

That He supports us: Heb. ii: 18; 2d Tim. iv: 17. He comforts us: Is. lxii: 2: Matt. xi: 28, 30; John xiv: 1; John xvi: 33. He preserves us: Is. lxiii: 9; Luke xxi: 18; Matt. x: 29, 31. He delivers us: Rev. iii: 10; 2d Peter ii: 9; Is. xxxiv: 17, 19; 1st Cor. x: 1, 3. He is our consolation in times of sorrows and afflictions: Is. lxi: 2; John xiv: 18; 2d Cor. i: 5. He is the Messiah: Dan. ix: 25; John i: 41. He is our Redeemer, and by his blood are we healed and saved: Eph. i: 7: Col. i: 20; Heb. xii: 24; 1st John i: 7; Job xix: 25; Matt. xx: 28. Our Deliver: Luke iv: 18, 21; John viii: 36; Eph. iv: 8; Ps. lxviii: 18.

He is our Elder Brother: Matt. xii: 50; xxviii: 10; Heb. ii: 11, 12; John xx: 17; Rom. viii: 29. Our Mediator: 1st Tim. ii: 5; Eph. ii: 13, 18. Our Atonement: 1st Peter i: 19; Is. liii: 7; ost Cor. v: 7; Heb. ix: 12, 14. Our Intercessor: 1st John v: 14, 15; Is. liii: 12; Heb. vii: 25; Rom. viii: 34; Luke xxiii: 34. Our Foundation: Is. xxviii: 16; 1st Cor. iii: 11; Eph. ii: 20: 1st Peter ii: 6. Our Saviour: John xiv; Luke ii: 11; John iv: 42; Jude xxv; 1st John iv: 14.

He is our Great High Priest, having offered himself as a sacrifice, and borne our sins on the Cross, that by the shedding of His blood we could be saved: Heb. iii: 1, 2; v: 6; Heb. viii: 1; Zech. vi: 13; Rom. iii: 25; Rev. i: 5. Our Daysman: Job ix: 33. Our Day-spring: Luke i: 78; Num. xxiv: 17; Mal. iv: 2. And our Day-star: 2d Peter i: 19: Rev. ii: 28; 2d Cor. iv: 4, 6; Rev. xxii: 16.

O. C. POPE.

Lesson Hints for Teachers.

BY HENRY PLANT.

As the ordinances of divine service, under the first covenant—the offerings and obligations, the priesthood and the tabernacle itself, were the shadows of good things to come, (Heb., x: 1), it is of the utmost importance that we should so teach as to give our scholars clear and decided views of them. Each of the lessons for Oct. and Nov. should be made to stand before the pupil's mind like a picture. And, as the lines of character are seen more strikingly in the photograph than in the face itself, so in these types and shadows of the Old we shall be able to bring out with greater distinctness and clearness the doctrines of salvation as taught in the New. For example, the

LAW OF OFFERINGS:

I. The burnt offering.—The foundation of all the offerings, setting forth the full consecration and offering up of Christ. "So I come to do thy will, O, God."

1. The animal must be without blemish. so Jesus, as a lamb without blemish.

2. Of the offerer's free will; so Jesus, he gave himself.

3. The blood must be poured out; so Jesus, his blood was shed.

4. The skin-covering, taken by the priest; so Jesus' robe of righteousness—ours.

5. The whole body to be burned—wholly given up; so Jesus' entire consecration to obedience and death. His body a sacrifice for sin. His soul, "when thou shalt make his soul an offering for sin."

6. An atonement (Lev. i:4); (Rom. v:11), a sweet savor unto God (Lev. i: 9); (Eph. iv:2). So the burnt offering the only offering known to the believer for 2,500 years, offered, no doubt, by Abel; offered by Noah, for the whole earth; by Abraham, when he offered up his only son; given to the nation at Sinai to be a "continual offering." The smoke never to cease, was to set forth the entire consecration of Jesus Christ, to make atonement for the whole world.

II. The meat offering—of flour, oil, etc. To represent the consecration and thanksgiving of the offerer. This always followed the burnt offering, and is the "living sacrifice" of Rom. xii:1.

III. The peace offering—of which a part was burned with fire to the Lord for an atonement; a part eaten by the priest as mediator; a part eaten by the offerer. It represented the fellowship and joy of the believer, Rom. v:1, 2.

IV. The trespass offering—For the believer trespasses against the law of God, and upon the rights of his fellow men.

V. The sin offering—For the sins of the people. It differed from the great burnt offering in that, the one set forth the atonement for a world; the other the "redemption of his people." The individual might bring it to be offered for his own sins; and once a year the high priest offered it for the sins of the people.

The lesson of

THE TABERNACLE.

1. The altar of burnt offering—Calvary.

2. The laver—washing of regeneration.

3. The table, shew bread—communion with Christ.

4. The candlestick—light of the Holy Spirit.

5. The incense—intercession for the people.

6. The ark of covenant—the law broken, representing man the sinner. Above it in the cloud was Jehovah, while in between was the golden mercy seat, or propitiation, showing the mediation of Jesus our propitiation. On either side, the cherubim, looking down upon the mercy seat, "which things the angels desire to look into."

Then, we have the high priest, who was the representative of the people—to appear for them before God, to represent Jesus, the high priest, the great representative of mankind, the advocate and intercessor of his people.

So, in these lessons we have the full and perfect shadow of God's plan of salvation.

Then follows

THE DAY OF ATONEMENT.

While the word atonement implies a covering, and is often rendered by the word reconciliation, it can be more clearly explained to a class by the word *satisfaction*. In fact, there is not a place in the Bible where the atonement is spoken of that *satisfaction* will not make sense. To make the meaning clear, divide the atonement into two parts; man had broken the law, and man must suffer the penalty. So the Son of God, as the great representative man, obeyed the law, and suffered the penalty. His active work—obedience. His passive work—the suffering of death. And yet, it will not do to divide it so as to make it any the less *one* work—"obedient even unto death." He made full satisfaction, a finished work. We often confound atonement with redemption. The words are never used interchangeably. Atonement means satisfaction of the law. Redemption means the buying back of the individual. Atonement was for a world—for every man. Redemption only for him who accepts the atonement.

Illustrate by a captive: The price demanded raised, and the satisfaction made. Freedom offered. Yet, if the captive does not accept, he is not redeemed. So the sinner, captive, etc. Atonement or satisfaction is made. Freedom is offered. He refuses and goes back into eternal bondage. Atonement was made for him; but as he accepted it not, he was never redeemed.

Then we have

THE DAY OF ATONEMENT,

when the high priest offered the great burnt offering for the whole nation. Then followed the meat offering, signifying the thanksgiving and consecration of the people. The peace offering, their fellowship, communion and joy in their God. The sin offering, in which is clearly set forth the substitution of Jesus, when the "Lord shall lay upon him the iniquities of us all," and he shall bear them away forever. "He hath made him to sin for us, who knew no sin, that we might be made the righteousness of God in him."

And now, five days after the Day of Atonement, we have the feast of joy,

THE FEAST OF TABERNACLES.

One of the best modes of teaching a lesson is to divide it topically or analytically, *e. g.*, in this lesson, we have.

I. The feast — showing the time, occassion, etc.

II. The keeping of the feast—showing how the people were to celebrate it, dwelling in booths, offering sacrifices, etc.

III. The meaning of the feast—threefold.

1. A thanksgiving for the harvest;

2. A reminder of the life in the wilderness;

3. A type of the Christian's pilgrimage on earth—dwelling in a tabernacle, 2 Cor. v. Pilgrims and strangers on the earth, 1 Pet. ii.

At this feast the great burnt offering, made by fire, set forth the atonement, and was followed by the meat offering—the consecration and thanksgiving of the people. Then the feast of joy.

It was on the last day, that great day of the feast, when the people in their joy were shouting: "With joy shall we draw water out of the well of salvation," that Jesus himself "Stood and cried, saying, If any man thirst let him come unto me and drink." John vii:37.

In the feast of the passover we see Christ, our passover, sacrificed for us; and in him the redemption of his people.

In the feast of pentecost, we see the anniversary of the giving of the law, and pre-figuring of the gift of the Holy Ghost—even occurring upon the very day (Acts ii: 1) with the first fruits.

In the feast of the tabernacle, we have the Christian's life in Christ—as a stranger and pilgrim, with joy he draws water out of the wells of salvation.

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Miscellany.

Suppose!

BY PHŒBE CARY.

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke;
And say you're glad "'Twas Dolly's,
And not your head that broke?"

Suppose your dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

The First Printing Press West of the Rocky Mountains.

On the 2d of March, 1839, Edwin O. Hall, then printer of the Honolulu *Mission*, under the auspices of the "American Board of Missions," and since editor of the *Polynesian*, accompanied by his wife, sailed from the Sandwich Islands for the Presbyterian Mission on the Clearwater river, in what was then Oregon, but now Washington Territory, in charge of Rev. H. H. Spaulding, bringing a printing press, font of type, paper, ink, materials, binding apparatus, etc., to the value of five hundred dollars or thereabouts.

Mr. Hall, says the Seattle *Post-Intelligencer*, arrived in the Columbia river on the 23d of April of that year, and proceeded with all dispatch to the main station, which he reached, together with the press, early in May, 1839; and soon thereafter commedced the printing of elementary spelling books in the Nez-Perces and Flathead languages, which were adopted and used by the various mission schools.

The mission in charge of Spaulding, and at which said press was established, was located on the river Clearwater, about one hundred and twenty-five miles west of old Fort Walla Walla. This river was called by Rev. Mr. Parker, Koots Koosie, or Little Water.

Dr. Whitman, under date of March 27th, 1840, writes from Waiilaptu, near Walla Walla, so well remembered as the scene of the Whitman massacre: "The book which at the annual meeting of the mission I was appointed to write, I employed Mr. Smith and Rogers to write, as being better qualified to do it than myself, and so much of my time now being taken up making medical calls for the mission. It is now printed, and makes a fine addition to our means of instruction, and must supersede the one first written, as it is most correct in language and orthography. It contains fifty-two pages, and an edition of eight hundred copies has been printed."

In the spring of 1857, Mr. Hall and his wife, after establishing the first press, and printing the first book in the Pacific American possessions, returned to the Sandwich Islands.

What became of this pioneer press is not positively known, but we believe it is the property, and now in the possession of, the *Post-Intelligencer* company.

The press we refer to is known as a Ramage press, is built principally of wood, and is almost identical with the press upon which Benjamin Franklin worked a century and a quarter ago. It printed the first paper in Seattle, the *Gazette*, and for several years the successor of that paper, the *Intelligencer*. Before that it was in use in Oregon, and is said to have been used in the *Spectator* office at Oregon City, in 1846, and in the earlier years of the fifties, in the *Oregonian* office at Portland.

It is certainly a curiosity in these days of progress and improvement, huge printing machines, steam, etc., and, compared with some of the presses of later days, forcibly illustrates the advance in the printing business.—*Standard.*

How Frederick Douglass Got His Name.

In the first number of *The Century Magazine* (November), Frederick Douglass tells for the first time the manner of his escape from slavery. The account takes him to New Bedford, where he first obtained steady work, and where he got his name, as follows:

Once initiated into my new life of freedom, and assured by Mr. Johnson that I need not fear recapture in that city, a comparatively unimportant question arose as to the name by which I should be known thereafter in my new relation as a free man. The name given me by my dear mother was no less pretentious and long than Frederick Augustus Washington Bailey. I had, however, while living in Maryland, dispensed with the Augustus Washington, and retained only Frederick Bailey. Between Baltimore and New Bedford, the better to conceal myself from the slave-hunters, I had parted with Bailey and called myself Johnson; but in New Bedford I found that the Johnson family was so numerous as to cause some confusion in distinguishing them, hence, a change in this name seemed desirable. Nathan Johnson, mine host, placed great emphasis on this necessity, and wished me to allow him to select a name for me. I consented, and he called me by my present name—the one by which I have been known for three and forty years—Frederick Douglass. Mr. Johnson had just been reading the "Lady of the Lake," and so pleased was he with its great character that he wished me to bear his name. Since reading that charming poem myself, I have often thought that, considering the noble hospitality and manly character of Nathan Johnson—black man though he was—he, far more than I, illustrated the virtues of the Douglass of Scotland. Sure am I that, if any slave-catcher had entered his domicile with a view to my recapture, Johnson would have shown himself like him of the "stalwart hand."

American Cheese and its Export.

Our population is now fifty millions and we ought to consume the entire cheese product of the country. It amounts annually to 400,000,000 pounds, and of this about 125,000,000 pounds are exported. England has a population of about 25,000,000, and her annual cheese-consumption is over 500,000,000 pounds, or 20 pounds per capita. If we consumed annually our whole product, it would be only at the rate of 8 pounds per capita; but as we use no more than 275,000,000 pounds, the actual consumption is 5½ pounds per capita. If we used cheese as freely here as in England, our annual consumption would require one thousand million pounds. There is not the proper effort made to promote home consumption. The bulk of our finest cheese goes abroad, the poorer sorts are left for home use, and the influence of all poor, ill-flavored cheese, is to check the rate of consumption. Outside the chief cities it is seldom more than one variety is offered in market, and that is a second or third class Cheddar. There is pressing demand for fine, small cheeses, of 6 to 10 pounds weight, but our dairymen seem to make but little effort to get out of the regular exportation size and style—and so long as they have an annual surpuls of 150,000,000 pounds of this kind, they must expect to have prices on our whole product regulated by a foreign market. Prices fluctuate from week to week, and from season to season, according to foreign demand and Cable quotations from Liverpool and London. In 1870 the finest cheese made in this country sold on the interior markets at 6 cents per pound. Because cheese sells high this season is no certainty that it will sell equally well next year. The recent developing of cheese dairying in Russia and other parts of Northern Europe, in Australia and New Zealand, will, in a few years, have more or less influence on our export trade. Our dairy interest ought to be independent of foreign shipments. Our population is rapidly increasing, and the entire cheese product of the country ought to be consumed at home; but to effect this desirable result, a change must be made in our running all goods into Cheddars. We must have more varieties and different styles to suit home wants. When this shall be fairly inaugurated, we may look forward to less fluctuation in our dairy markets, and to a very steady demand at remunerative prices.—*American Agriculturist.*

The Biter Bit.

The following fact, which has been communicated to us, will, we hope, act as a caution not only to seamen, but also to every one, to keep on the right side—that is, the outside—of the liquor-saloon.

A sailor who had arrived in port was taking his first stroll round the city, when a decently-dressed man came up and claimed him as an old friend. The sailor failed to recognize any acquaintance in his professed friend. The latter protested that he was an old chum of his, and, in proof of it, proposed that he should enter the gin-palace close by and have a glass each for old acquaintance's sake. The two glasses were ordered by the scoundrel, who was trying to entrap poor Jack. Just as the glasses were placed on the counter the tempter called Jack's attention to the gilding on the ceiling, and at the same moment emptied a small packet of white powder into Jack's glass.

Happily, Jack was wide awake, and through one of the mirrors on the wall he saw what his supposed friend had done.

With great presence of mind, he called the man's attention to another portion of the ceiling, and, without being observed, he in a moment changed the two glasses.

The villain had scarcely drunk the glass he had intended for his victim before he fell down in a deathlike stupor. In this case the biter was happily bit; but the fact painfully illustrates how many of our brave sailors, on receiving their wages after a voyage, are entrapped, drugged, robbed, and in not a few cases, we fear murdered.

How much better it would be if they would in every case keep on the outside of the saloons, and save their money to make their own homes more bright and comfortable!

FOR CONSCIENCE SAKE.—At the last celebration of the feast of Corpus Christi in France, there occurred an incident worthy of note. As is customary on such occasions in Roman Catholic countries, the military took part in the religious festivities. In the cathedral at Laon, at the elevation of the host when the command was given to kneel, Corporal Tagnet remained standing. Upon being called to account for his breach of discipline, he replied, "I am a Protestant; I did not kneel, because my religion forbids it." Notwithstanding he received four days arrest—but kept his conscience clear.

"Politeness is benevolence in little things."

The Difference.

The mussel closes its sand-fretted wound
With a pearl—it is said;
Well done of Nature, if she taught so well!
The mussel be it said,
Is wiser far than man, for he is chafed
By sands with teeth that eat
Into the quivering nerve, to the heart's core—
To the life's inmost seat.

And the hurt closes, but unsightly things
The calloused woundings are,
We close the wound, but till the heart is dust
It wears its secret scar.

Rearing and Training of Children.

Never hamper and torment children with clothes that are "too nice" to be anything but wretched in. They may be taught reasonable care in regard to soiling their clothes, but to see a child in a constant spiritual straight-jacket, for fear the mud-cakes, or the game of marbles, or the jolly romp will soil the knees, or "muss" the apron, or disarrange the hair, is an indication of idiotic parentage. There are cheap, light, half-wool fabrics, sold in gray, and in brown plaids and stripes, that—piped with bright colors—make up into excellent dresses or blouses for little folks, being just as cool as print and gingham, requiring no starching when washed, and not soiling or rumpling easily.

Let the children have plenty of sleep. I have seen young children—almost infants—waked and made to get up two hours before their natural sleep was finished, merely because it was thought best that they should "eat breakfast with the other people." Imagine yourself in the hands of a giant, and being hauled out of bed in the midst of profound and refreshing slumber, just for the pleasure of eating breakfast with a lot of other giants, who grin at you if you are cross, and perhaps vigorously spank you—some one of them—if you say or do anything expressive of your wretched feelings. There are no healthy children who take more sleep than they need, and yet we often see young boys "routed" before sunrise and set to work, with empty stomach and dizzy heads, at chores that might just as well await the coming of a decent hour. Let us all pray to be preserved from that slashing, mule-headed, and often ignorant farmer, who "drives" everything before him—including his wife and children! In the long run he comes out a good ways behind his more efficient and more enlightened neighbor, who takes things easily and does things pleasantly, and steers clear of that kind of haste which makes waste. The first step toward making boys "hate the farm" is to cut down their rightful hours of sleep, and make the beginning of every day thoroughly wretched to them.—*American Agriculturist.*

Gathered Treasures.

Justice is the bread of nations. They are always famishing for it.—*Chateaubriand.*

True liberty consists only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.—*Jonathan Edwards.*

To form ideals of what we *should be*, is necessary; of what we *would be*, is dangerous. Castle-building is this latter tendency, going astray and wasting time in mere dreams and reveries.

It is generally safe to converse freely with an unreserved talker; but when a man lets you carry on all the conversation, it is well to be on your guard, for the probability is he is taking your measure.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.

It is more important to live in such close communion with God as to receive constant supplies of grace than it is to seek some authoritative and final statement of Christian truth. Those who are so anxious to make creeds want a reservoir when they may have a river.—*Phillips Brooks.*

Ten persons will repent of a sin for one who will confess to the person wronged. Yet such confession is in truth far more needful to the wronger than to the wronged. It is a small thing to be wronged, but a horribble thing to wrong.—*George Macdonald.*

NOVA SCOTIA.—The Congregational Union of Nova Scotia and New Brunswick, which has just held its thirty-fourth annual meeting, is composed of twenty-one churches, eighteen of which are in Nova Scotia. These churches are nearly all of New England origin. Between 1750 and 1760, Lord Cornwallis induced many from various parts of New England to move to Nova Scotia, to occupy the lands made vacant by the expulsion of the Acadians. The names of these families are still the familiar ones in Nova Scotia.

JAPANESE CONTRIBUTIONS.—The seventeen churches in Japan connected with the American Board, embrace a membership of six hundred and sixty-nine, and eleven ordained ministers. The total amount contributed by them during the past year was 4,492 *yen*. A *yen* represents about sixty cents of our money. A laborer there receives not more than one-fifth of what is paid a laborer in the United States. This sum should then be multiplied by five, to fairly represent the Christian giving of the Japanese people. The reports of the various outstations indicate remarkable progress, with great promise for the future.

A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and torpid, than to observe what impression small sins make upon them.—*Selected.*

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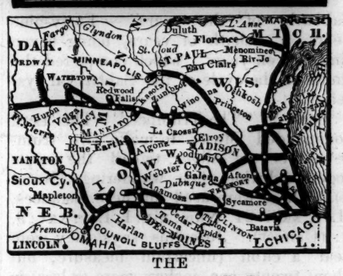

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The Pacific.

SAN FRANCISCO, CAL.

News Summary.

Pacific Coast.

CITY.

For the first ten months of the current year the export value of merchandise exported from San Francisco to the Orient were: To Hongkong, $1,926,084; China, $2,256,033; Japan, $384,003, and to the East Indies, $10,190.

Upwards of $1,000,000 in gold was received by the last Australian steamer, all of which was in sovereigns, except about $125,000. This gold has all gone to the San Francisco Mint. Depositors are compelled to take eagles in payment, or wait until double-eagles are coined.

Under the increased assessment roll the Auditor reports that city tax values are as follows: Value of real estate and improvements—City and county, $155,-834,879; State, $163,301,669. Value of personal property and money—City and county, $66,377,081; State, $70,900,-551. Railroad value—City and county, $221,440; State, $221,440. Total value—city and county, $222,433,400; State, $239,423,660. Amount of tax for State purposes, $1,568,224.97; city and county purposes, $2,557,984.10; total, $4,126,209.07.

STATE AND COAST.

The Idaho mine, at Grass Valley, yielded $65,000 for the month of October. In twelve years its product has been about six and a half millions.

Charles Davis, the fourteen-year-old boy who killed a Chinaman at Tulare, September 6th, having been found guilty, was Saturday sentenced to the State Prison for six years by Judge Cross.

SAN JOSE, Nov. 7, 1881.—The transit of Mercury was successfully observed at the Lick Observatory, on Mount Hamilton, by Captain Floyd, Prof. Holden and Mr. Burnham. The day was extremely fine.

James Phelan, of this city, purchased the property of the estate of Calvin Martin, on which the Bank of San Jose held a mortgage, paying $179,000 therefor. After paying the indebtedness, this will leave Mrs. Martin, the widow, about $200. The property includes several business blocks in the business center.

A correspondent of the *Oregonian*, who has just made a tour of the Willamette Valley, writes that the bad weather which commenced a week ago was most untimely and unwelcome. A good deal of grain stacked in the fields of Yamhill, Polk and Marion counties was damaged, not seriously, but the aggregate will reach several thousand dollars.

Eastern.

General George B. McClellan was among the arrivals from Europe at New York on the 18th of October.

The Edison Company have begun laying their wires in the streets of New York for electric lighting.

St. Matthew's German Protestant church of Cincinnati has called a pastor after having had 75 applicants for the vacant place.

A very rich man said: "I worked like a slave till I was forty to make my fortune, and I've been watching it like a detective ever since, for my lodging, food and clothes."

A friend has anonymously contributed the entire cost of the new steel boat required for the Baptist expedition on the African lakes, and it is to be named the Plymouth.

Baldwin, a bank cashier of Newark, has made away with $2,000,000; the Mechanics' Bank of Newark is ruined. This is another fall much to be deplored every way. The poor depositors are to be greatly pited. Such a crime ought to be rendered impossible.

The Mutual Union Telegraph Company is laying its wires under ground in Chicago. Twenty copper wires, in small glass tubes, are put into a lead pipe, and the whole made impervious to air, by pouring in a hot solution of resin, tallow and beeswax.

Since Secretary Windom assumed control of the Treasury Department, $105,-636,750 worth of United States bonds have been redeemed, or have ceased to bear interest, and the total reduction made in the annual interest charge has been $15,793,751.

A glucose factory is approaching completion in Chicago which will be the largest in the world, employing 500 to 600 men, and consuming 25,000 bushels of corn daily. The main building is twelve stories, or 180 feet high, and the chimney will run up into the air 250 feet.

Captain E. P. McCrea, commander of the flag-ship *Tennessee*, fell dead on the deck of the *Dispatch*, at Yorktown, as he advanced to address Admiral Wyman. Captain McCrea's widow is a lineal descendant of the Comte de Grasse.

The Rev. James C. Beecher, youngest brother of Henry Ward Beecher, has been appointed pastor of the Bethel of Plymouth Church, in Brooklyn, in place of the Rev. H. R. Harris, who has resigned his place to enter the Episcopal ministry.

WASHINGTON, October 27th. — The value of gold and silver consumed by manufacturers during the last fiscal year was $10,000,000—more than three millions in United States coin. The consumption of silver was equivalent to $300,000.

The venerable ex-Governor Hiland Hall is reported as having said at the Garfield memorial meeting in Bennington, Vt., "I heard the announcements of the deaths of all the deceased Presidents at the time they occurred, beginning with that of Washington and ending with that of Garfield."

Chester A. Arthur is the first native of New England who has occupied the Presidential chair since Franklin Pierce, and the only Chief Magistrate who was born in Vermont.

The debt of Ottawa University in Kansas has been removed, and the fact that twice as many persons contributed as there were dollars raised, shows that "many a little makes a mickle."

The church at Stoneham, Mass., set apart the first Sunday of last month for "Old People's Day," and the exercises were of peculiar interest. There were were twenty persons present over eighty years of age, to each of whom a bouquet was given.

The *Christian Intelligencer* suggests that the beautiful life-size statue of Rev. Dr. Geo. W. Bethune, now temporarily in the Packer Intitute of Brooklyn, be secured for a permanent place in the Gardner-Sage Library building at New Brunswick.

The venerable Rev. Dr. Stephen H. Tyng was a heavy loser by the burning of Morrell's store-house in New York City a few weeks ago. His valuable library, furniture, china, glassware and much other property was stored there temporarily, without insurance.

It is said that Robert L. Stuart, Robert Lenox Kennedy, and his sister, Miss Kennedy, have each given Mrs. Garfield $15,000, or $45,000 in all, and deposited the same in the Bank of Commerce, subject to her order. This with the donations to the general fund, raises the amount to over $400,000.

Mr. Edward A. Freeman, the English historian, in opening a series of lectures before the Lowell Institute in Boston, claimed that Englishmen and Americans are one folk. "Surely," he said, "I am more to you than a man of Mexico; surely you are more to me than a man of France or Spain. The words foreign and foreigner should not be used between our countries."

Foreign.

LONDON, November 1.—Snow fell in London and various points of England today.

London is to have an International Electric Exhibition in December, similar to that held in Paris.

The missionaries in Northern India propose a revised Urdu version of the New Testament to correspond with the new English version.

Lord Cornwallis, who lived to his sixty-seventh year, was a hardy old soldier, and in his later days was much exercised by the effeminate use of umbrellas, which came into fashion about the time of the first American war. To a servant who, on a rainy day, officiously held one over Cornwallis's head "Stand aside, man!" he angrily exclaimed. "I'm not made of sugar."

The ex-Empress Eugenie passed very quietly through Paris recently. Says the Paris correspondent of the New York *Tribune:* "She is now quite an old woman; she has a bloodless face, and her hands are doubled up with gouty rheumatism. In walking she leans either on a cane or on the arm of an attendant. She says that Paris seems to her like a cemetary. Compte de Lesseps was out of town when she was here. He is sincerely attached to her, and calls her the Isabelle la Catholiqué of the Suez Canal."

RELIGIOUS.—Glen Ellen is now rejoicing over the fair prospect of religious services in that immediate community. The two last Sabbaths have proved that a goodly congregation can be gathered, and sufficient children collected together to establish a Sunday-school. Last Sunday a formal organization was effected with Mr. Chas. J. King, of San Francisco—a gentleman who spends his Sundays in Sonoma—as superintendent. The people seemed well pleased with the prospect, and the outlook, we hear, is good for a successful school in that district. We heartily second any such movement. Such institutions do much in educating the growing generation in intelligence and morality, and the good people of the neighborhood, we feel assured, will give it their support. Rev. H. H. Wikoff will preach there the third Sunday in each month.—*Sonoma Index.*

PRICE CURRENT.

FINANCIAL.

Silver, $1.12⅝ per oz., 1000 fine. silver, 925 fine, 52 per oz.

COMMERCIAL.

FLOUR—Best brands of City Extra, $5.25 to 5.50; Super., $4.25 to 4.75; Interior Extra, $4.50 to 5.25; Inferior Superfine $4.00 to 4.62½,

WHEAT—No. 1, $1.75 to 1.77½ per ctl. No. 2. $1.67½ to 1.72½.

BARLEY—Feed, $1.42½ to 1.45 cents; Chevalier, $1.50 to 1.57½ for choice bay; brewing, $1.55 to 1.65 per ctl.

RYE—$2.25 per ctl

OATS-Good to choice, $1.47½ to 1.60; Surprise, $1.65.

FEED —Bran, $19.20; ground barley, $33; middlings, $26.27 oil cake, $20,00 per ton.

HOPS—25 to 27c for good.

CALIFORNIA ONIONS—Silverskins, 85 to 90c per ctl.

POTATOES—75c to $1.32½ in sacks. Sweet potatoes, 1.25c per cental.

FRUIT—Lemons, $1½ to 3½ per box for Cala.; Strawberries, $13.00 to 15.00 a chest; Apples, 30c to $1.25 per box; Pears, 50c to $1; Grapes, 50c to 1.00 per box.

VEGETABLES—Cabbage, 80 to $1 per ctl.; Cauliflower, $1.00 per doz.; Turnips, 75c per. ctl.; Green Peas, 3 to 4c per lb.; Tomatoes, 15 to 35c per box.

HAY—$9.00 to 15.00 for all grades. Straw 65 to 70 per bale.

WOOL—San Joaquin, fair, 9 to 13c.

BUTTER—Good to choice, 35 to 40c.

CHEESE—Cal. 13 to 15c.

EGGS—Fresh laid, 42½ to 46½c per doz. for Cala.

HONEY—Comb, 15 to 20c; Strained, 10c. 11c for white.

BEEF—First quality, 5½ to 7c; inferior, 4c to 4½ per lb.

SPRING LAMB—5½ to 6½c per lb.

MUTTON—Wethers, 4½ to 5c; Ewes, 4 to 4½c per lb.

Sunday-school Lesson for Nov. 20, 1881.

BY REV. A. DRAHMS.

Subject: "The Year of Jubilee." (Lev. 25: 8-17.)

The Jewish Sabbatical system centers about the idea of the *Sabbath*, which was the one day out of seven commanded to be hallowed. Next came the Sabbatical month, the seventh of the year, during which were observed the feasts of the preceding lessons. Next was the Sabbatical year, which was each seventh year. As the Sabbath day was one of rest to the people, so the seventh year was one of rest to the land, in which they were neither to sow nor reap, but all was to be left to the poor, the slave, the stranger and the cattle. The law was accompanied by a promise of treble fertility in the sixth year, the fruit of which was to be a provision for the seventh. The people were not debarred of other privileges or labor. The year of Jubilee completed the great Sabbatical cycle, and completed each half century, and formed a Pentecost of years (Smith). It was fixed at the close of the great Day of Atonement when the trumpet of jubilee pealed forth, "proclaiming liberty to the captive, and the opening of the prison door to them that are bound." In it all creditors were bound to relieve poor and honest debtors. Hebrew slaves were released, as well as in the seventh year of their captivity (Deut. xv: 12-18). Possessions which poverty had compelled their owners to hypothecate, were returned to the original possessers, a safeguard against the accumulation of great landed monopolies.

LESSON. (Lev. xxv: 8-17).

Verse 8. "Thou shalt number seven Sabbaths of the year." — Forty-nine years, a sabbath of years, being seven times seven years, which completed the limits of the cycle of the Sabbatical system.

Verse 9. "The Trumpet." The Lord commanded Moses to make two trumpets of beaten silver, to call the people together during their wanderings (Num. x). These were used in these instances, (Lev. xxiii: 24, Num. xix: 1, Lev. xxv: 9, x: (Calmet). Josephus says they were near a cubit (uncertain measure, but about twenty-one inches, more or less, in length *of the Jubilee*). Its blast announced the opening of the auspicious occasion. "In the day of atonement." Its beginning is fixed for the tenth of the seventh month (Tisri), which is the great day of atonement. Probably immediately after the last sacrifice the "glad tidings" pealed forth, the time in the Jewish political and religious economy, when all things were made new, (Lev. xxiii: 24, 27). *Throughut all your land*, probably to be sounded by a priest, or by one in authority, and the announcement to be carried throughout the land.

Verse 10. "Ye shall hallow." Not as strictly to the letter as the Sabbath, but same in spirit. To be devoted, like it, to holy contemplation and instruction. "The fiftieth year." This, the year of Jubilee, coming after a Sabbatic series of Sabbatic years. The notion that it was in the forty-ninth, and not the fiftieth year, is an assumption; but it is opposed to the plain statement of the law (verse 8), which directs seven Sabbaths to be counted, even forty-nine years, and then that the Jubilee should be proclaimed. (Smith's History O. T., page 258).

"Ye shall return," etc. That is, to the land which each one originally owned, their sales being rather of the nature of leases, that expired upon this occasion, if not redeemed sooner, thus settling one of the most vexed questions of possessory landed rights. "Every man unto his family." Moses restricted and mitigated, not abolished, slavery. The slave was set at liberty now, and permitted to return to his family.

Verse 11. "Ye shall not sow." The land so to lie idle and recuperate, signifying the primal ownership of God. "Neither reap." Provision was made for this, from the last year's harvest. "That which groweth of itself," i. e., the crop left from the seed and gleaning. This was to be left for the poor who gleaned it (Lev. xxiii: 22). "Nor gather the grapes." These were to be gathered for daily use only. "Vine undressed." No pruning was to be done.

Verse 15. "According to the number of years after the jubilee, thou shalt buy of thy neighbor." The price was to be regulated by the time that would elapse before the next jubilee, the price to be in accordance with the time elapsed.

Verse 17. "Ye shall not therefore oppress one another." The whole a just and wise provision, (praised by the best of great English commentators), with the wisest community laws ever enacted, and which tended to a just equalization of the people, a lifting them all into a state of mediocrity, the happiest condition at all times. "But thou shalt fear thy God," the central sun and balance of the whole system. Without it, a true religio-political commonwealth would be impossible.

LEADING THOUGHTS.

The higher spiritual significance fulfilled by Christ, when he opened the new dispensation in the temple at Jerusalem, and, in the fulfillment of the old, proclaimed "the acceptable year of the Lord," good tidings to the poor, healing to the broken-hearted, deliverance to the captive, sight to the blind, and liberty to the oppressed, (Luke vi: 18-21), (Smith). The law of Christ is the law of liberty. It frees from the bondage of sin; it surrenders back the soul to God, its owner; and joyfully asserts *his* ownership and *their* rest and deliverance in *him*. Its final completion points to the end of all time, when the pains and sorrows of the present shall be banished in the universal joy; when the archangel's trumpet shall proclaim "The year of jubilee" of all nations, and when, "Behold, I make all things new." (Rev. xxi: 1-15).

Golden Text.—"Blessed is the people that know the joyful sound." (Psalm lxxxix: 15).

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ABSTRACT OF STATEMENT JAN. 1st, 1881

ASSETS.

Cash on hand, in Bank, and Cash Items,	$ 258,174 43
Cash in hands of Agents and in course of Transmission	225,637 91
Notes and Accrued Interest	25,933 03
Real Estate Unencumbered	641,175 60
Loans on Bond and Mortgage (1st lien)	736,800 00
Loans on Collateral Security	371,732 50
Bank Stock, Hartford, Marke Value	370,516 00
Bank Stock, New York, Market Value	241,895 00
Bank Stock, Boston, Market Value	75,881 50
Bank Stock, Albany & Montreal, Market Value	77,892 50
Railroad Stocks	25,700 00
State, City and Railroad Bonds	326,585 00
United States Bonds	283,456 00
	$3,761,379 47

SUMMARY.

Cash Capital	1,250,000 00
Reserve for Re-insurance	1,189,217 01
All Outstanding Claims	144,224 76
NET SURPLUS OVER ALL	1,177,937 70
SURPLUS AS TO POLICY-HOLDERS	2,427,937 70

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RESOURCES.

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Bills Receivable	1,667,093 11
U. S. Bonds	626,977 35
Real Estate taken for debt	5,225 35
Land Ass'n and Dock Stock	12,223 70
Due from other Banks	294,500 30
Cash (Coin in our vault	508,611 45
	$3,114,631 26

LIABILITIES.

Capital Stock	$1,000,000 00
Reserve Fund (Surplus)	459,233 03
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Due to other Banks	186,107 23
Due Dividends	62 50
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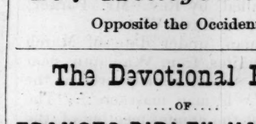

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